TEARES
AND
BLOUD,
OR,

A Discourse of the *Persecution* of Ministers, with *Motives* to *Martyrdom* and *Cautions* about it,

Set forth in Two Sermons, both lately Preached at Saint *Mary*'s in *Oxford*.

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To the Right Worſhipfull my Honoured Friend the Lady *ATKYNS*, the truly Vertuous Conſort of the Reverend and Honourable, Sir *EDWARD ATKYNS* Baron of the Exchequer.

Madam,

THE *Dedication of theſe Sermons to your Lady-ſhip, will be no* wonder *to him who is acquainted with* your worth *and* my Obligations. *To publiſh my* Engagements *to your Family, were but* ingenious; *to publiſh your Lady-ſhips* worth, *ſo generally known already, were* ſuperfluous; *I did ever account my ſelf rather a* Clown *than a* Courtier; *more guilty of* rudeneſſe *then* Complement; *yet, were it not to bring your* Modeſty *to a* bluſh, *and my own* reſpect *to an undeſerved ſuſpicion of* flattery, *I might tell the world, and that in truth, that God hath made you,* knowing, *above moſt* women; Religious, *above moſt* Ladies. *That you ſpend thoſe precious houres before the* Pulpit, *which* other *Ladies ſpend at the* Theatre; *that you imploy that Time in reading* ſacred Writings, *which others imploy in reading* vain Romances, *is your Lady-ſhips* honour *now, and will be your* Glory *for ever.*

Madam, The Subject *of this diſcourſe is* Perſecution; *nay, the Perſecution of thoſe whom you ever have an* heart *to* love, *an* hand *to* help, *an* houſe *to* harbour. *Thoſe Miniſters of God, whom, I know, you would* relieve, *if perſe-*

cuted to a Prison, *be pleased to* countenance, *though persecuted but in a* Paper; *be pleased to* own *that in a* discourse, *which you would* abhorre *in its* Execution; *that, which your eye would* weep *to* behold, *it may* read, *I hope, without a* Tear. *That Persecution, which I* mention, *I do also, in some measure,* feel; *what I have made good by* reason, *I am forc'd also to prove by my own* Example. *And had I* felt *it* more, *possibly I had* expressed *it* better, *however, I shall account any* Greivance *to be my* gain, *that shall render me an object fit for the Continuance of your Lady-ships* Patronage, *which is the humble request of*

Your Lady-ships most obliged
Friend and Servant

FRANCIS GREGORY.

Christian Reader,

IT is not the Practise of wise Architects to build a large Porch for a little House; nor was it my purpose to prefix so long a Preface before a short discourse. It's designe is, to give some account, not so much of what I Preached, as why I Print. When I first penned these Sermons at and for Woodstock, I little thought to preach them at Oxford; and when, to gratify a friend, I had preached them to the Vniversity, I thought as little to publish them to the world. I was no otherwise resolved then to bury this poor Embryon, where it was first conceived and born. And yet notwithstanding, some Reverend and Learned Ministers, who had heard these Sermons from the Pulpit, did also desire, but then in vain, to see them from the Presse. It was not then my Ambition, but is now my Necessity to be a second time in Print; what I could not then induce my self to doe at the request of some, I am now constrained to doe through the injury of others. So that my designe in this Edition is, not an aucupation of undeserved applause, but a just vindication of my self and truth. Nor should I have craved the assistance of the Presse, had it been possible for me, by any other meanes, to have made my innocence as publick, as some have made my imaginary guilt. It is not Curiosity, but Prudence, to spread the Plaster as large as the wound.

It is the close *of these Sermons, which I hear, some Persons censure, as if I had reserved the* Gall *for the bottome, where indeed the* Sugar *should be. The beginning and middle of this Discourse, as far as I yet know, passed not only* without dislike, *but* with approbation; *but, it seemes though there was the Pearl of* Truth *found in its* Head *and* body, *yet some men* felt *a* sting, *and therefore pretend to* tast *some* poyson *in its* Tayle.

That I should plead for Episcopacy, Liturgies, *and* Ceremonies, *is the matter of my* Accusation: *well, and what if I should wholly* confesse *this* Charge, *and yet withall,* deny *the* crime? *possibly, in* this *matter, I might* cry guilty, *and yet not* hold *up my* hand *at the* Bar, *as a* Malefactour.

But, as to these things, my present busines is not to declare what I think, *but what I* said; *what I think,* another *Tract may shew, what I said, with a little addition, rather then the least substraction,* this *discourse shall testify. And truly, though some men censure me for saying* so much, *I fear others will blame me for saying* no more. *But however, I doubt not, but what was said in the* close *of this discourse is truth; so that as its* van *and main* body *is unassaulted, so, I doe not fear, but I shall easily make good and bring off the* Rear. *But if not, what I cannot* prove, *I shall* recant; *where I shall not be so* able *as to give* satisfaction, *I shall be so* ingenuous, *as to make a* Retractation.

This I shall adde, which indeed to sober minds is satisfaction enough; the Church Government, Formes of Prayer *and* Ceremonies, *mentioned in these Sermons, are pleaded for only upon* this supposition, *that they are agreeable to the* word *of God. If there* be *any* such, *who dares blame him, that shall presse them? if there be* none such, *then, I answer,* none *were pleaded for; and if so, they, that* censure *this discourse,* mistake *its Crime: to presse the Use of* non-entities, *were not, as is pretended,* superstition, *but* vanity,

and

and upon that ſcore, without any further tryall at preſent, we ſhall diſmiſſe the Plaintiffes, *not as if the* Defendant *did fear the* Iſſue, *but becauſe they have* Non-Suited *themſelves by a* miſtake *in their* Enditement.

In the mean time, I wiſh, that men, even good *men, doe not miſtake* Paſſion *for* Reaſon, Anger *for* Zeal, *one* Ingredient *for the* Compound. *I muſt be pardoned, if I cannot look upon ſome men's* diſſatisfactions *to be convincing* Arguments; *as if to be* diſliked, *were to be* diſproved; *as if to be* prejudiced, *were to be confuted: As for* Superſtition, *I doe as farre* hate *the* thing, *as* underſtand *its* name, *but, that* Epiſcopacy *is* Antichriſtian; *that* Liturgies *are* Anti-ſcripturall; *that* all Ceremonies *are* ſuperſtitious, *I cannot grant, till I ſee it proved by* better *Arguments, then* diſcontent *and* faction.

ACTS 21. 13.

Then Paul *answered, what mean yee to weep, and to break my heart? for I am ready not to be bound only, but also to dye at Jerusalem, for the name of the Lord Jesus.*

IN the Verses before my Text, we find S. Paul in his journey towards *Jerusalem*; by the way, he makes a stop at *Cesarea*; whilst he is there, God by a Prophet foretels him, what persecutions he was like to meet with at *Jerusalem*; upon this, the Saints of God endeavour to disswade him from his intended journey; they beseech him with *words*; and, which is more Rhetoricall, they beseech him with *teares*; well, and what is the issue? why, what was Paul's answer, My Text acquaints us; *Then Paul answered, what mean yee to weep, and to break my heart?* &c.

The Text containeth Two Generall Parts.

1. A Patheticall Question, *what mean yee to weep, and to break my heart?* It's true, I hear of Bonds and Imprisonment, but what then? these are not the things that move me; tis not my own *future suffering*, but your *present sorrow*, that grieves me; 'tis not the *danger* I *hear* of at Jerusalem, but the *teares* I *see* on you, that breaks my heart in peeces; be my *own persecutions* what they will be, I am as a man not much concerned, I am not at all troubled about them; tell me then, *what mean yee to weep, and to break my heart?*

2. A Noble Testimony of our Apostle's Christian Courage, Magnanimity, and Resolution; *I am ready not to be bound only, but also to dye at Jerusalem, for the name of the Lord Jesus:* Let the Jewes deal with me as they please, let them throw me in *prison*; nay, let

 them

them put me even to *death*, if they will; yet here's my resolution, come what will come, in the cause of Christ, I am ready to suffer all. Now in this Second Generall, we have *Five* Particulars very considerable;

1. The *Person*, that is like to suffer, *I*; well, and what *I* is this? why, we may consider him upon a double account;

1. Consider what this Person *had* been, and what is that? why, *I* that ere while was a *Persecutour*, am now resolved to become a *Martyr*; *I* that but lately threw *others* in the Goal, am now ready, upon the same account, to lye there *my selfe*; *I*, that even now was consenting to the death of *Stephen*, am now consenting to *my own*; *I* am the man *ready not to be bound only* &c.

2. Consider what this person was *at present*; and what is that? why, *I* that am now become a *Saint*; *I* that am now ordained a *Preacher*; nay more; *I* that am become an *Apostle*, what ever becomes of others, though *others* may be unwilling, though *others* may be afraid to suffer for Christ, and his Gospel, yet as for *me* now a *Saint*, now an *Apostle*, *I am ready*:

Two Things we may note from hence:

1. *God can*, *and sometimes doth*, *change even* Persecutours *into* Preachers, *eminent* Sinners *into eminent* Saints. 'Twas our Apostle's case; ὁ λύκος γίνεται ποιμήν, saith *Chrysostome*, in him, God turned a *Wolf* into a *Shepherd*; he, that ere while was an instrument to *devour* Christs flock, doth now become an Instrument to *feed* it.

2. *Tis the concernment of* Eminent Sinners, *when once made* Saints, *to* doe *and to* suffer *eminent things for God*: The Church of Christ had no *enemy* like *Saul* whilest a *Persecutour*; yea but the Church of Christ had no *friend* like *Paul*, when once an *Apostle*; that Church, which *Saul* once made such havock of, even for that Church is *Paul* now ready to spend his blood; *I am ready*, But

2. This Persons *Preparation* and *Willingnesse* to suffer for Christ: *I am ready*; he doth not say *I am content* to suffer, He make what *shift* I can to suffer; he doth not say, tis an *hard service*, a *severe duty* to suffer; O no, Ἕτοιμος ἔχω, *I am Ready*, *I am Prepared*, the *Jewes* are not more forward to *lay* the Crosse upon me, then *I* am to *bear* it.

3. The *Measure*, and *Matter* of what Paul was to suffer; and what was that? why, *I am ready not to be bound only*, *but also to dye*; you'l say, that is Courage indeed; tis an act of courage for a man to loose his *liberty* for Christ, yea but to loose his *life* for Christ, that is more; to spend an *Estate* for God, is a service considerable;

yea

yea but for a man to ſpend his *bloud* for God, that is higher ſtill; now, here's the caſe, our Apoſtle was willing to wear a *Chain* for Chriſt, yea and he was willing to bear a *Croſſe*; he was willing to become a *Priſoner* to a *Goal*, yea he was willing to become a *Priſoner* to a *Grave*; Fetters of *Iron*, or Fetters of *Death*, he is ready to put on both; ſo runnes the Text, *I am ready ὐ μόνον δεθῆναι, not to be bound only, but alſo to dye.*

4. The *Place*, where our Apoſtle was like to ſuffer, and where's that? why *I am ready not to be bound only, but alſo to dye at Jeruſalem.* A ſtrange place for ſuch a tranſaction! is there a *Tragedy* to be acted, and is *Jeruſalem* the *Stage*? are the Miniſters of God to be *impriſoned*, and muſt the *Dungeon* be at *Jeruſalem*? are the ſervants of God to be *Butchered*, and is the *Slaughter-houſe* at *Jeruſalem*? alas! 'twas enough that Chriſt died at *Jeruſalem*, had it been but *once*, but muſt he dye there *again* and *again*? 'twas enough that Chriſt died at *Jeruſalem* in his *own Perſon*, but muſt he dye there in his *Miniſters too*? yea, *Jeruſalem* that *city* of *God*; *Jeruſalem* that *place* of Gods more ſpeciall *preſence*; *Jeruſalem* that *place* of Gods more ſolemn *worſhip*, even *this Jeruſalem* becomes the *Golgotha* of Saints; it becomes the place, where Paul muſt ſuffer: I read that the Iſrael of God were ſometimes *bondmen*, but 'twas in *Ægypt*; I read that the Iſrael of God were ſometimes *Captives*, but 'twas in *Babylon*; yea but when the Prophets of God were to be *Martyred*, that was uſually done at *Jeruſalem*.

5. The *Cauſe* for which our Apoſtle was like to ſuffer, and what is that? why, *I am ready not to be bound only, but alſo to dye at Jeruſalem, for the name of the Lord Jeſus*, ſurely no cauſe like that; I have read of ſome, that have been willing to dye to get *themſelves* a *name*; yea but Paul is willing to dye to get *Chriſt a name*; tis noble for a *Subject* to dye for his *Prince*, but what is it for a *Saint* to dye for his God? the conſideration of this cauſe is of great concernment; tis that, which adds a further *guilt* to the *ſin* of the *Jewes*, tis that, which adds great *Glory* to the *Sufferings* of *Paul*; were it not for this name of the Lord Jeſus, the *Sinne* of the *Jewes* had not been ſo dreadfull a *perſecution*, nor had the *ſufferings* of *Paul* been ſo glorious a *Martyrdome*; O no, the *weight* of their *ſin*, and the *worth* of his *ſufferings* do both lye in this, *I am ready not to be bound only, but alſo to dye at Jeruſalem, for the name of the Lord Jeſus.*

1 Perſecution, Impriſonment, Death it ſelf, is that, which the 4 *Doctrines.*

 Miniſters

Miniſters of God muſt ſometimes look for. No ſooner is *Paul* bound for *Jeruſalem*, but here's the news, *bonds and afflictions abide him there. I am ready not to be bound onely, but alſo to dye*: the Text ſeems to imply, that as he was ready *for bonds*, ſo bonds were ready *for him*; as *he* was *prepared* for *death*, ſo *death* was preparing for *him*.

2 The Perſecution, the Impriſonment, the Death, and conſequently the loſſe of the Miniſters of God is a juſt ground of Tears; *their ſufferings* are a ſufficient ground for *our Sorrowes*, *what mean ye to weep?* Surely, their tears had ſome meaning in them; indeed, *Paul* would not have them weep for him, but yet weep they muſt; as to *him*, their Tears might have been *ſpared*; but as to *themſelves*, their Tears did well *become* them; the loſs of an *Apoſtle*, the loſs of *ſuch* an Apoſtle, the loſs of a *Paul*, ſuch a loſs as this was, they could not brook without a tear.

3 Tis the concernment of the Miniſters of God to ſuffer Perſecution, Impriſonment, nay Death it ſelf, upon Chriſts account, with willingneſs, courage, and reſolution, *I am ready*, if the concernments of Chriſt be engaged, if the name of Chriſt once lye at ſtake, our Apoſtle reſolves to venture all; *bonds* or *death*; *liberty* or *life*; a *priſon*, or a *grave*, he ſticks at neither.

4 Gods faithfull Miniſters are ſometimes perſecuted, impriſoned, yea, put to death even by the Citizens of Gods own *Jeruſalem*: Tis clear in the Text, *I am ready not to be bound onely, but alſo to dye at Jeruſalem*, Gods own pretended Saints and People, even the Inhabitants of *Jeruſalem*, do ſometimes perſecute the faithfull Miniſters of that God, whom in the mean time they pretend to worſhip.

First Doctrin. *Perſecution, Impriſonment, Death it ſelf is that which the Miniſters of God muſt ſometimes look for*: Do you ask me how this appears? I anſwer,

1 Tis that which Chriſt himſelf hath *foretold* us. *Behold, I have foretold you*, yea, but of what? why, *in the World ye ſhall have Tribulation*, ye, what *ye* doth he mean? why, not onely *ye* my Saints, not onely *ye* my *Servants*, but *ye* my *Apoſtles*, *ye* my *Miniſters*; who ever he be that ſcapes perſecution, be ſure, it is not you; now, that which Chriſt foretells his Miniſters, why ſhould we not look for? if Chriſt foretells us of *Glory*, of a *Reward*, of an *Inheritance*; theſe things we are apt enough to look for; So here, Chriſt ſolemnly foretells

Mar. 13. 23. Joh. 16. 33.

foreells us of *Persecutions* and *Sufferings*, if so, why should we not expect them ?

2 Tis that, which Christ hath *cautioned*, *encouraged*, and *armed* his Ministers against, *beware of men*, what need this caution, if there were no danger ? *fear not them that kill the body*, what need this *encouragement* from *Christ*, were there no *discouragements* from *men*? *Cordials* are *needlesse*, where there is no fear of *fainting*, *put on the whole armour of God*: Surely, putting on Armes supposeth an Enemy ; laying in Provision supposeth a Siege : *Take heed unto your selves, and to the flock* ; this Caution would be impertinent, were there no beasts of prey to devoure ; *Encouragements* are vain, where there is no *fear* ; Armes are no *defence* but a *burden*, where no *wound* is lookt for ; if Christ, who doth nothing in vain, hath cautioned, encouraged, and armed his Ministers against Persecution, we may strongly infer, tis that they have cause to look for. Mat. 10. 17. Mat. 10. 28. Eph. 6. 11. Act. 20. 28.

3 Tis that, which the most *renowned Ministers* of God have often met with in *former Ages*, I read of a *Jeremy*, a *Prophet sanctified* from the womb, and yet in a *prison* ; I read of a *Daniel*, a *Prophet* of *more* then ordinary visions, and yet in the *Lyons den* ; I read of *John Baptist*, one of the *greatest* of the sons of men, and yet *beheaded* ; I read of *James*, an Apostle of Christ, and yet *slain* with the Sword ; now, if the *Prophets* of God, if the Apostles of Christ met with *storms* and tempests, what reason have we still to expect a calm ? if the *strong ship miscarry*, what is like to become of the *weaker Vessel* ? if *Martyrs* lay down in *flames*, can *we* expect to ly upon *beds* of *ease* for ever? if they lost their *lives* for God, tis no wonder if we loose our *good names* for God ; if they lost their *bloud* for Christ, tis no wonder, if we loose our *estates* for Christ; that persecution, which in *experience* was *theirs*, in *expectation* should bee *ours*.

4. Tis that which the Ministers of God are wont to *prepare* for. This lyeth in the Text, *I am ready*, ἑτοίμως ἔχω, I am *prepared*; that expression implieth an *habituall* preparation in *Paul* to suffer ; tell me now, why should *Paul prepare* himself to suffer, were not suffring a thing he *looked* for ? if the *Souldier* prepare his *Armes*, tis a signe that he lookes for a *skirmish*; if the *Mariner* prepare the strongest *tackling*, tis a sign that he lookes for a *storme* ; so here, if the *Minister* of God *prepare* for *suffering*, tis an argument, that *Persecution* is the thing they look for. But you'l say, why so ? Why should the Ministers of God be still looking for Persecution ? I answer.

1. There

1. There is a *Devil* in Hell, that *hates* them: *Simon, Simon Satan hath desired you:* indeed, the Devill graspes at *all*, yea but the *Magistrate*, and the *Minister*, the *States-man* and the *Churchman*, the
Lu. 8. 12. man of *power*, and the man of *parts*, these are the *great prey* the Devill aimeth at: *I will smite the Shepherd*, tis that, which *God threatneth*; tis that, which the *Devill designes*; If the Devill can but secure the *Shepherds*, he hath no way, like this, to gain, not some single *Sheep*, but *whole flocks* at once; if he can but make sure of the *watch-*
Apoc. 2. 10. *man*, he well knowes, that the *Garrison* is his. Tis said, *the Devill takes away the word out of their hearts*; surely that Devill, that takes away the *word*, would faine take away the *preacher* too; that Devill, who steales away the *seed* out of mens hearts, would fain
Mat. 12. 17. cut off the *hand* that soweth it there; if so, tis but reasonable that
1 Reg. 22. 8. we should expect that persecution, which by Gods permission, the *policy* of *Hell* stands engaged to *contrive*; which the *power* of Hell stands engaged to *effect*. *The Devill shall cast some of you into prison*: God here permits the Devill to prevail, and what then? why, *Poly-*
Joh. 15. 18. *carpus*, that *Angel* of the Church of *Smyrna*, must not escape.

2. There are still *Men* on Earth, that hate them. *Beware of Men*:
Mat. 10. 16. what Men? why men of *Ahabs* mind: *There is yet one Micaiah, a Prophet of the Lord, but I hate him*: there's many a man, if not of *Ahabs language*, yet of *Ahabs* judgment still; *Ahab himself* is gone, but *Ahab* doth not want an *heir*; *Nero* is gone, *Domitian* is gone, *Julian* is dead, but alas! there's enough to *succeed* them still. *If the world hate you*: why, is there but an *If* for this? alas! tis an *If* not of *doubt*, but of *Concession*; that the *man* of the world should hate the *man* of *God*, is as *easily granted* as *usually done*; *I send you as Sheep among Wolves*: the *Wolfe*, hath not only a *nature* to hate the *Sheep*, but nimble *feet* to pursue; sharp *teeth* to *devour*: tell me then, can *Sheep* converse with *Wolves*, and yet bee safe? can *Lambs* dwell among *Lions*, and be secure? here's our case, we dwell among *Wolves* and *Lions*, and shall not we expect so much as a *bite*? We walk among *briers* and *thornes*, and shall not we look for a *scratch*? we converse among *Shimeies*, and can we look for lesse then a *reproach*? if wee doe but consider where we are, the persecution of the *Tongue*, the persecution of the *Hand*, is that we have cause to look for.

3. Persecution is that to which the *very work* of the Ministry doth expose us, such is the nature of our Commission, that it is hard for us to *keep* in with *God*, and yet not to *break* with *men*. *Son of*

man

man, I have made thee a Watchman: and what then? why, *Cæduntur Vigiles*, the Watchman is the first that is slaine; God hath made us the *builders* of his Sanctuary, yea but building is a *dangerous* work, tis usuall to *break* a *leg*, or an *arm*: *Wo is me my Mother*; but why this woe? *thou hast born me a man of Contention*: the Prophets *Commission* was to contend *against men*, Men thought it their *concernment* to contend *against him*; But you'l say, what is there in our Commission that thus betrayes us to persecution? I answere, Four things. Ezek. 3. 17. Jer. 15. 10.

1 Our commission is to contend against *sin*, *cry aloud*, *spare not*, spare not the *least sin*, spare not the *greatest person*, *lift up thy voice like a Trumpet*, the sound of the Trumpet reacheth not onely the *common Souldier*, not onely the *inferiour officer*, but even the *Generall* of the Army; so here, the Ministers voice must reach not onely the *beggar* upon the dunghill, but even the *Prince* upon the Throne, *speak unto the Kings of Judah all that I command thee*, yea, but will the Kings of *Judah* bear with *Jeremy*? O no, they shall fight against thee: he that soundly *reproves* a Prince, *provokes* him too; to *reprehend* his *sin* is to *incur* his *displeasure*; the Apostle tels us, that *men have Itching Eares*, and what then? why Itching Eares will endure to be *scratcht* a little, to be *gently clawed*; yea, but we must not *rub* too hard, lest we *gall* them; men, that can be content to *itch*, will not endure to *smart*. I read, that *Herod* was pleased with *some* of *John* Baptists Sermons, yea, but when *John* tels him of this *lust*, that proves a dangerous point, his *head* must off for it; no readier way to persecution, then to contend against the sins of *Princes*; but must we forbear to tell the *Lyon* of his *cruelty* for fear of his *paw*? shall we not tell the *Fox* of his *subtilty*, for fear of his *tail*? shall we not dare to tell the *Souldier* of his *miscarriages* for fear of his *sword*? shall we be afraid to tell *great* men their sins, even to their *face*, for fear of a *frown*? O no, we must resolve to *peck* these *milstones*, though when we have done, our own hands be *ground* to *powder*. Esa. 58. 1. Jer. 1. 17. 2 Tim. 4. 3.

2 Our Commission is to contend against the *Errours* of the Times, *contend earnestly for the Faith* indeed, tis *every* mans duty, yea, but tis chiefly *ours*; tis our *office*, as to *proclaim* the *commands*, so to *countenance* the *truths* of God; surely, God is as jealous of his *Truths* as of his *Commands*; to *pervert* a *Truth* seems as great a sin as to *break* a *Law*; God looseth as much of his Glory by *damnable* opinions Jud. 3.

opinions, as by *desperate practises*; and yet alas! how *loath* are men to let their Errours go? Tis as easie a Task to perswade a man to *forsake* a *sin*, as to *renounce* an *Errour*. Errours are the *brats* of our *brains*, we deal with them as with our *Children*; though they be *hard favoured*, yet we like them, yet we *keep* them, because they are our *own*. Well, but must these brats be laid at the *Pulpit-door*? or is it *safe* to *remove* them? the *Martyrs* of *England* once found it otherwise; the great Controversie then was this? is there a *Corporeall presence* of Christ in the *Sacrament*, or no: *affirm* it and *sin*, *deny* it and *dy*; 'twas more safe in that Age to *break* the *commands*, then to *own* the *Truths* of God; twas more safe to be *vitious* in *life* then *orthodox* in *Judgment*; *Malefactours* suffered lesse for *guilt* of *sin*, then *Martyrs* did for the *defence* of *Truth*; well, and what is the *Genius* of this Age? are there not some Truths amongst us, that are ready to *strike* out that mans *teeth*, that dares follow them *too close* at *heels*? It once passed for a Truth, that no man ought to *act* as a Minister without *Imposition* of hands in his *ordination*; surely, it's a truth still, but tis dangerous to plead it; it once passed for a Truth, that sacred *Oathes* and *Covenants*, solemnly made with God and men, ought to be *inviolable*; surely, tis a truth still, but tis not *safe* to presse it; well, but must we forbear? shall we not plead for the *Truths* of *God*, because they crosse the *interests* of *men*? shall we not *oppose* the *Errours* of our Age, because they are maintained by a *scurvie Argument*, that is drawn from a *scabberd*? indeed, tis a *dangerous Topick*, but yet venture we must; tis our concernment in *Gods quarrel* to take up the *Cudgels*; and yet when we do it, tis like enough we our selves may get the *knock*; if it be our work to *pluck* up *briers*, tis no wonder, if we *scratch* our *hand*; if it be our imployment to *weed* out *nettels*, tis no wonder, if we *sting* our *fingers*.

3 Our commission is to *denounce* the *judgments* of God, *Son of*
Ezek. 21. 8. *man, prophesy and say, a Sword, a Sword*; God puts such severe *messages* into the *mouthes* of his Servants, as make their *breath* too *strong* for sinners to bear: men can delight to *commit* the *sin*, but they cannot endure so much as to *hear* of the *punishment*; indeed, tis sad that it should be so; to be angry at the threatnings of God is their *folly*, but withall, tis our *danger* too; *Moses* denounceth the judgments of God against *Pharaoh*; well, *Pharaoh* groves angry,
Exod. 10. 28. *see my face no more lest thou dye*; *Micaiah* threatneth *Ahab* with

an

an overthrow; well, *Ahab* growes angry, *put this fellow in prison*, no Prophets for *Ahabs* turn but such as cry; *go up, go up, and prosper*, such Prophets did *Israel* like, *speak unto us smooth things*, the *judgments* of God are too *rough* for sinners, they grate so hard, that men will not endure them. But, this is not our commission; as to *sinners*, Gods *Ministers* must be *sons* of *Thunder*, and what doth that do? why, Thunder doth not *please*, but *affright*; it doth not *tickle* the ear, but *strike* it, *feriunt summos fulmina montes*, if we are sons of Thunder, we must make men, that are as *Mountains*, quake and tremble, though when we have done, tis like enough, those Mountains may *crush* us to *peices*. Sure I am, here is our danger, when we denounce against sin the *displeasure* of *God*, we oft contract upon our selves the *displeasure* of *men*. 1 Reg. 22. 27. Esa. 30. 10.

4 Tis our concernment, in Times of difference, to *own* that *cause* that is most *just* and *righteous*, indeed tis a policy in men to take that side which is most *strong*; but surely, tis the duty of Ministers to espouse that cause which is most *holy*; Gods Ministers must not be as cunning *Gamesters*, who surely *bet* on that side, that seems most likely to *win*; we must not do as *Gamesters*; we must not prefer the *Club* before the *Diamond*, barely because, at present, tis turned up *Trump*. In that contest betwixt *David* and *Absalom*, I find, that *Ahitophell* that *Politician*, and *States-man* of *Israel*, took part with *rebellious Absalom*; yea, but as for the *Priests* of the Lord, as for the *Levites*, I read, that *they all were with David*; yea, but is it alway *safe* for the Priests of the Lord to *side* with *David*? surely no, *Turn and slay the Priests of the Lord*: That *Saul*, who had a *sinfull mercy* for an *accursed Agag*, hath *no mercy* for the *consecrated* Priests of the Lord; that *Saul*, who could *save Sheep* and *Oxen* for a *Sacrifice*, doth now refuse to *spare* the *Sacrificers* themselves; Tis his command, *slay the Priests of the Lord*; well, and why so? what have the Lords Priests done, that they must be slain? why their Crime was this, *Their hand also is with David*, *David* was the right *heir* of the Crown, a man *designed* by *God* himself to succeed in the Kingdom, and yet the Priests of the Lord must dye, barely upon this account, *Their hand also is with David*, alas! 'twas a very little, they had done for *David*, they had given him *bread* to *relieve* him, a *Sword* to *defend* him; that Sword which *David* himself had *wonne*; the Priest gives *David* the *Sword* of *Goliah*, and for that must dye himself by the *Sword* of *Doeg*. Sure it is, for the Priests of the Lord to *side* with *David*, to own that cause that is righteous 2 Sam. 15 24. 1 Sam. 22. 17.

and holy, tis *ever juſt*, but *ſeldome ſafe*; if ſo, the very diſcharge of our duty is that which renders us liable to perſecution, our good *names*, our *eſtates*, our *liberties*, nay, ſometimes our *lives* are in danger, except wee'l baſely betray *Gods cauſe*, our own *Truſt*, and our *Peoples ſouls*.

Uſes. 1 By way of *exhortation*, and that both to *Miniſters*, and *People*. Firſt to you who are the *People* of God; is Perſecution, Impriſonment, nay, death it ſelf, that which the Miniſters of God have cauſe ſometimes to look for? why then,

1 Be ſure you *pray* for the faithfull Miniſters of God, if you ask me why? I anſwer. Firſt, Gods Miniſters *pray* for *you*. Secondly, Gods Miniſters upon many accounts *deſerve* your prayers; but the Argument in my Text is Thirdly this, Gods Miniſters *need* your prayers; alas! the *Devil* hates them, the *men* of the world hate them; they are in *danger* ſometimes of *bonds*, ſometimes of *death*; well, and what then? why *Brethren, pray for us*, but why would *Paul* be prayed for? *that we may be delivered from unreaſonable men*, Perſons ſtill in *danger*, are perſons ſtill in *need* to be *prayed* for; the former is our *condition*, the latter ſhould be your *practiſe*.

2 Theſ. 3. 1. 2

2 Be ſure you *bear* with Gods faithfull Miniſters in the *diſcharge* of their *duties* toward you. See how, in three particulars.

1 Be ſure, you bear with us when we juſtly *reprove* you for ſin, to *chide* you for ſin is not our *delight*, but our *duty*; to *rebuke* our hearers is not our *pleaſure*, but our *danger*; reproofs for ſin are your *ſafety*, but our *hazard*; when we contend againſt your *ſins*, we contend againſt *your ruine*, yea, but we venture our *own*; when we would fain *chide you* into *Heaven*, poſſibly we may *chide our ſelves* into a *Goal*, and will you not bear with us in this? is it reaſonable, that we ſhould *loſe* your *love*, barely becauſe we would *ſave* your *lives*? ſhall we *loſe* your *hearts*, becauſe we would *ſave* your *ſouls*? though it be *hard* to bear with an *injury*, yet me thinks it ſhould be *eaſie* to bear with *kindneſſe*, and what kindneſſe like to this? *Let the righteous reprove me*; and what if he do? why, *it ſhall be a kindneſſe*, when we reprove you for ſin, we venture your *diſpleaſure* to prevent your *undoing*; we hazard our *own advantages* to endeavour *yours*; and is *this* a thing, that cannot be *borne* with? if this be a wrong, why yet forgive us *this wrong*? if this be an injury, tis ſuch an one, as doth not *wound*, but *engage*; if you are to

Pſ. 141. 5.

bear

bear with *wrongs* when *real*, methinks you may make some shift to bear with *reall kindnesse*; and such is this, we *endanger* our *selves* to *secure you*.

2 Be sure you bear with us when we reprove you for *errours* in *Judgment*? Surely, *errours* in *Judgment* are as *damnable* as *errours* in *practise*; *Leprosy* in the *head*, is more dangerous then in the *hand*; tis the Devils great design to *corrupt* the *brains* of men, when he cannot *debauch* their *lives*; the Scriptures mention not onely the *works* of the *Devil*, but the *Doctrines* of *Devils* too; and doubtlesse, there is many a man *embraceth* the Devils *doctrines*, that seems to *renounce* his *works*: Tis observeable, that the first Fathers of *Heresies* were men of acurate *lives*; *poyson looks* best in *Plate*, *tastes* best being wrapped up in *Sugar*; the Devil well knoweth, that *damnable doctrines* will not easily be embraced without a *disguise* of externall *holinesse* to commend them; now, here's our Employment, we venture our selves to *unmask* the *Devil*, and *undeceive you*; tis not against your *persons*, but against your *errours*, that we contend, ἀγαθὴ δ' ἔρις ἥδε, surely, tis such a contention, as you may bear with; fain would we pull off the *scales* from *your eyes*, and will you, upon that account, throw *dust* in *ours*? Will a man *bite* off that *finger*, that *plucks* the *bone* from his throat, which otherwise would *stick* and *choak* him? *Am I become your Enemy because I tell you the Truth*? so say I, shall we be counted your enemies, because we would teach you Truth? Tis Gods command, *buy the Truth, and sell it not*; tis your concernment to *purchase* the Truths of God at any rate, and will you be angry with us, who venture our selves to *redeem* them for you? a man that *diveth* for *Jewels*, ventures *drowning*; so here, the *Truths* of God, those precious Jewels, may cost us *dear*, they may cost us our *estates*, our *liberties*, our *lives* but however let them not cost us your *unkindnesse*, your *displeasure*; O no, though we reprove your Errours, yet bear with us still, the *benefit* is *yours*, there is little but *danger ours*.

Gal. 4. 16.

Prov. 23. 23.

3 Be sure you bear with us, even when we denounce the *judgments* of God against you; indeed, the judgments of *God* must needs be *sore* ones; yea, but is it not better to *hear* them, then to *feel* them? if you cannot endure the *Thunder-crack*, ô how will you endure the *Thunder-bolt*? if the *report* of a *Canon* be terrible, how terrible is the *bullet*? so here, if you cannot bear so much as the *denuntiation* of a judgment from the mouth of a *man*; ô how will

Heb. 10. 31. will you bear the *execution* of judgments from the hand of a *God*? *It's a fearfull thing to fall into the hands of the living God.* Alas! Gods *little finger* is heavier then our *loynes*; its easier to bear a *thousand threatnings* from a poor *Minister*, then to bear *one stroke* from an angry *God*; well, but when we do denounce the judgments of God, pray, where's our *gain*? Ile tell you, we gain your *displeasure*, we gain your *reproaches*; when we declare *Gods anger*, tis like enough we our selves *gain yours*; 'twere as easy for us to preach nothing but *mercy*, nothing but *peace*, nothing but *liberty*, were it not to *destroy* our *hearers*; as to men, twere safer for us to let their *sins* alone, their *Errours* alone, their *judgments* alone, were it not to *undoe* you; twere better for us by preaching *pleasing* things to gain your *love*, to gain your *affection*, were not this to *confound* you for ever; if we *denounce* the *judgments* of God against you, tis because we are loath to see you *damned*; we do even venture *our selves* among the *sparks*, because we are loath to see *you burn* for ever; you know, had not *Jonas* ventured to denounce the judgments of God in the streets of *Niniveh*, had not *Niniveh* thus been *threatned*, it had been *ruined*; So here, did not the Ministers venture your *frowns*, your *scorns*; did they not hazard their own *estates*, *liberties*, and *lives* in *reproving* of *sin*, in *denouncing* of *judgments*, poor souls would miscarry for ever. Tell me then, if we endanger our selves upon your account, will you not bear it? we expect to suffer, and why so? why, next under God, we do it for you; what ever we do, what ever we suffer, next under Christ, tis done and suffered for you; were it not for *your* Interest, our *own* might be safe enough; if so, bear, ô bear with the faithfull Ministers of God; tis but reasonable, upon this account, they are men that expose themselves to persecution for you. But

2 To you my *brethren*, who are the Ministers of God, is Persecution, Imprisonment, death it self, the thing you have cause to look for? why then,

1 Be sure you blesse our God, for his *wonderfull Power*, and *Providence* in your *preservation*, *wee are persecuted, but not forsaken*? 2 Cor. 4. 9. *cast down, but not destroyed*, 'twas thus with *Paul*, and is it not so with *us*. We are still in the midst of *danger*, and yet we are *safe*, still in the midst of *death*, and yet *alive*; tell me, was it not a wonder to see a *bush* in the midst of *flames* and yet not *burnt*? was it not a wonder to see a *Daniel* in the mideſt of *lions*, and yet not *devoured*? for

Shadrach,

Shadrach, *Meshach*, and *Abednego* to be thrown in to a fiery *Furnace*, and yet to be *untouched*? for a thin *bubble* to be exposed to *stormes* and *tempests*, and yet to be *unbroken*? you'l say, here is wonders indeed! Arguments of more then an ordinary power in God! why, behold, the case is much like ours; we are as *earthen* Vessels, knocked and yet not *broken*; our *estates* are *aimed* at, and yet we *enjoy* them; our *function* is *struck* at, and yet it *stands*; the wild *Boars* twang strikes at the *Vine*, and yet 'tis *upheld*; the *Foxes* tail strikes at the *Grapes*, and yet they *flowrish*; though our Vine may *bleed*, yet tis not *dead*; and why so? why, great is the Power and Providence of God in our preservation, that in the midst of *waters* we are not *drowned*; if so, tis but reasonable that we should blesse his Name.

2 Be sure, you *prepare* for sufferings, tis true, as yet we escape, but who knows *how long*? the *Clouds* seem to *gather* about us, if a *storm* should arise twere good to be provided; 'tis no *easie* thing to suffer; *common* Endowments will not do it; tis not our *every dayes* habit that will serve for a *Winter journey*. Its true, our *usuall Gifts* may enable us to *do* for God, yea, but tis *more* then *ordinary* Grace, that enableth us to *suffer* for God; our *Gifts* may make us Preachers, yea, but tis Grace that makes us fit for *Martyrs*; *Parts* may enable a man to *speak* for Christ, yea, but *Parts* will not enable a man to *dye* for Christ; nay more, a *small* measure of *Grace* will hardly do it; *Peter* promiseth to *dye* for Christ, and yet when he comes to the pinch, he dares not *own* him, he dares *deny* him. 'Twas once a *Martyrs* Infirmity to set his *hand* to that which his *soul* abhorred; *poor* man yet *honest* still! he *loved* the *Truth*, but did not *like* the *flame*. O surely, if we have cause to look for *suffering*, we have also cause to look for *suffering Graces*; but what are they? I answer.

1 Tis our Concernment to provide our selves with *Faith* in Christ: *great sufferers* had need be *strong believers*. Alas! what man would suffer *present losse*, that *beleives* no *future gain*? what man would *part* with *Earth*, that is not *sure* of *Heaven*? who would *lay* down a *Temporall* life, that *beleives* not an *Eternall*? dare a man *dye*, except he beleive that he shall not be *damned*? Surely, without Faith tis *hard* to suffer, yea, and without faith tis *vain* to suffer, *absq; fide quid est Martyrium nisi pœna*? saith *Bernard*; to *die* without *Faith* is to offer up to God, not a *Sheep*, but a *Swine*, to *suffer* without

without Faith is to be *murdered*, not to be *martyred*, *They were ſtoned, they were ſawn aſunder*, but how ſo? why, διὰ πίστεως, twas
Heb. 11. 37. through *Faith* they ſuffered; if we want this *Faith*, we want our *Shield*, we can neither *keep off* the *blow*, nor yet with comfort *receive* it, but now, when once a ſoul doth ſtrongly beleive, ô then with what *joy* can it *kiſſe* the *Rod*, and *embrace* the *Flame!* ô ſaith the ſoul, I am now in *bonds* for Chriſt, but behold a glorious *liberty* comes anon; I am now in a *Goal*, but ere long I ſhall be upon a *Throne*; what doth a *ſcaffold* do but *mount* me nearer *Heaven*? I am now to *die* for Chriſt, but here is my Cordiall, I am ere long to *live* with Chriſt for ever. Surely, as ever we would ſuffer for Chriſt *at all*, as ever we would ſuffer for Chriſt with *comfort*, tis our Concernment to provide our ſelves with ſtrength of Faith.

2 Tis our Concernment to get our hearts *enflamed* with the
Joh. 15. 13. *love* of Chriſt, tis ſaid, *greater love then this hath no man, then that a man lay down his life for his friend*; indeed, tis an office of love for a man to *ſpeak* for his friend; tis an Evidence of love for a man to releive his friend, yea, but for a man to die for his friend, that's
Joh. 11. 36. *choice* love indeed, *behold how he loved him*, ſaid the Jewes, when Chriſt did but *weep* for *Lazarus*, if love be required to poure out *Tears*, ô what love is required to poure out *bloud*? *I am ready not to be bound onely, but alſo to dye*, wel, and what made him ſo? why,
2 Cor. 5. 14. *the love of Chriſt conſtraineth us*, if we love our eſtates, liberties,
1 Cor. 13. 3. lives *more* then Chriſt, upon this account, we ſhall never *loſe* them; indeed, twere vain to pretend it, *though I give my body to be burnt, and have not Charity, it profiteth me nothing*, tis vain for a man to offer *himſelf* a ſacrifice to God, except there be this *fire* of *love* to burn it; if ſo, would you be able to *ſuffer* for Chriſt? ô then be ſure you *love* him.

3 Tis our Concernment to beg hard of God for *patience, ye have*
Heb. 10 36. *need of patience*, but when; Surely, in times of ſuffering; there is no
Jac. 5. 11. ſuffering well without it, *ye have heard of the patience of Job*, a man of *Jobs ſufferings* had need be a man of *Iobs patience* too: *Iob* was
Apoc. 13. 10. not onely *poor*, but *patient*, even to a a Proverb, *here is the patience of the Saints*, Impatience under Tryals makes a man ſuffer, not like
Pſ. 73. 22. a *Saint*, but like *beaſt*, *I was as a beaſt before thee*; Among the Heathens twas judged an *ill omen*, if the poor *beaſt* did but *ſtrugle* before the Altar, and ſhall *our* Sacrifice do ſo? tis the *ſwine* that *roars* un-
1 Pet. 2. 20. der the knife, the *Lamb* dieth in *ſilence*, *if when ye do well and ſuffer*

for

for it, ye take it patiently, what then? why, *this is acceptable to God*, the promiſe is not made ſimply to our *puniſhment*, but to our *patience*: tis not ſo much *what*, as *how* we ſuffer for God. Twas the Cuſtom of Heathens to *crown* their Sacrifices with *flowers*: Surely, if we would crown *our* Sacrifice to God, tis *patience* that muſt be the *Garland*, *in your patience poſſeſſe your ſouls*, would you *poſſeſſe* your Souls for *your ſelves*? do it in patience; would you *let* your Souls *go* for *God*? do it in patience ſtill; an impatient ſufferer is but a *Sacrifice* without an *heart*. Lu. 21. 19.

4 Tis our Concernment to be men of *Courage*, *Magnanimity*, and *Reſolution*, we ſay, *fortius eſt pati, quàm agere*; there is more Courage required to *ſuffer*, then to *do*, περὶ τὰ φοβερὰ ἡ ἀνδρεία, the *object* of Courage is ſomething that is *formidable*, and what is that? why, tis not *duty*, but *danger*; tis not *doing*, but *ſuffering*; duties would be eaſily done, did no *danger* attend them; were it *ſafe* to contend againſt ſin, who would refuſe it? were it *ſafe* to plead for Truth, who would not do it? a *poor* ſpirit may *ſpeak* for God, that coſts but little; tis the *noble* ſpirit that *ſuffers* for God, ſufferings is that which *toucheth* home, even to the quick. That of the Poet, *auſus es eſſe bonus*, was ſomewhat high; yea, but *auſus eſſe miſer*, that is higher yet: he, that in evil times, dares be *good*, is a man of proweſſe: yea, but he that upon Gods account, dares be *miſerable*, that is the *man* indeed. Tis ſtoried that when *Polycarpus* was going to be martyred, there was a voice heard from Heaven, ἴσχυε, πολύκαρπε, καὶ ἀνδρίζου, ὁ *Polycarpus*, be *Couragious*, play the *man* now if ever. Surely, as for our *praying* and *preaching*, ſimply conſidered a *little* Courage may ſerve our turn; yea, but if once we come to *bleed* for Chriſt, if once we come to *die* for God, *here* our *valour* is ſeen indeed. Tis but a *cheap* ſervice to *declare* the Truths of God with our *Mouthes*, our *Gallantry* lieth in this, namely, to *ſeal* thoſe Truths with our deareſt *bloud*; tis but an *eaſie* duty to ſerve our God in a *Pulpit*, our *valour* lieth in this, to ſerve our God in a *Priſon*: we can be content to *uſe* our *Tongues* for God, yea, but if occaſion ſhould be, can we be content to loſe our *heads* for God? had not the Saints of old been men of Courage, that Cloud of Witneſſes, which the Apoſtle mentions, had been but as *Elijahs* Cloud, a Cloud but as a *mans hand* at moſt, our Book of Martyrs had been but a *Manuall*. Surely, without *ſuffering* there is no thorough *Martyr*, without *Courage* there is no thorough *ſuffering*: if ſo, ſince our Heb. 12. 1. 2 Cor. 4. 9.

Veſſell

Veſſell may expect to be ſeverely *ſcowred*, its *Metal* had need be *right*; ſince we have cauſe to look for ſufferings, tis our Concernment that our Courage ſhould be Chriſtian.

Uſe 2. 2 *By way of Conſolation*; It's true, Perſecution, Impriſonment, nay, ſometimes death it ſelf, is that, which Gods faithfull Miniſters have cauſe to look for; why, yet this Conſideration is a ground as of *Caution*, ſo of *Comfort* too; indeed, theſe waters are *bitter*, but ſomething there is to make them *ſweet*; our Perſecutions like *Bees* have their *ſting*, yea, but like Bees they have their *honey* too; if once a *Bee* doth but *loſe* its *ſting*, it becomes a *drone*; ſome ſay, the Bee that hath no *ſting* gathers no *honey* neither; ſo here, were there not a *ſting* in our ſufferings, there would be leſſe of *ſweetneſſe* in them. Our Perſecutions may be *ſharp* as *Thiſtles*, yea, but from theſe *Thiſtles* we may gather *Figs*, our ſufferings may be like *Thorns*, yea, but *theſe* Thorns do bring forth *Grapes*; ſhall I reach you but this one *bunch* for your Souls to feed on? Conſider, if Perſecution be that we have now cauſe to look for, 'tis a ſure Argument, that
Pſ 58. 11. the reward of our Miniſtry lieth elſewhere, *doubtleſſe there is a reward for the righteous*, ſaith *David*; ſo here, doubtleſſe there is a reward for the righteous Miniſters of God, but wherein lyeth it? Surely, not in *reproaches*, not in *Impriſonment*, not in *Perſecution*;
2 Tim. 4. 8. O no, *there is laid up for me a Crown*, our *Croſſe* is *preſent*, our *Crown* to *come*, the *day* of *battell* is not the *day* of *Triumph*, *Hic operis locus, ille mercedis.* our *Work-houſe* is *here*, and our *Ware-houſe* is *yonder*; the *World* is our *Shop*, our *Counting* Houſe is *Heaven*; that little we have in the World, what is it? 'tis our *viaticum*, not our *reward*, 'tis not *halfe* our *vailes*, much leſſe our *wages*, *when men*
Mar. 5. 11. *ſhall perſecute you, rejoyce*, but why ſuch joy? joy in *reproaches*? joy in *perſecutions*? why ſo? the reaſon followes, *great is your reward*: Gods perſecuted Servants ſhall have an eminent reward, but *where* lieth it? why, *great is your reward in Heaven*; tis for *ſinners* to receive their reward on *Earth*; tis for the *glow-worm* to ſhine upon a *dunghill*, the proper *Orb* for *Stars* to ſhine in is *above*; that is your caſe, you faithfull Miniſters of God, you are the *ſtars* in Gods right hand; at preſent it may be, you are under a *veil*, under a *cloud*, under an *Eclypſe*, but here's your Comfort, your *Glory* is reſerved for *Heaven*; that is the *Orb* where you ſhall *ſhine* for ever.

The

The Perſecution, the Impriſonment, the Death, and conſequently the loſſe of Gods faithfull Miniſters is juſt Matter of Tears; their ſufferings are a ſufficient ground for our Sorrowes: What mean ye to weep? Surely, their Tears were not for nothing; for the loſſe of a *Paul* they could not choſe but weep; but you'l ſay, how appears it, that the loſſe of Gods Miniſters is *ſuch* a loſſe as *deſerves* our Tears? I anſwer, *Second Doctrine.*

1 The *Saints* of God have been *wont* to *weep* for the loſſe of Gods faithfull Miniſters; *the children of Iſrael wept for Moſes thirty dayes*? Its true, *Moſes* had not *one Mourner* at his *Funerall*, yea, but *Moſes* hath Mourners *enough* for his *death*: *Samuel died*, what followes? *all the Iſraelites were gathered together and lamented him*, 'twas almoſt as impoſſible for *Iſrael* not to *lament*, as for *Samuel* not to *die*; *devout men carryed Stephen to his burial, and made great lamentation over him*; *Stephen died* under a *ſhower* of *ſtones*, but *Stephen* was not *buried* without a *ſhower* of *Tears*; now, if the loſſe of Miniſters be that which the Saints of God are wont to weep for, then ſurely tis a loſſe that is very conſiderable; tis not for *men* but *children*; tis not for *Saints*, but *Sinners*, to weep for *toyes* and *trifles*; the Saints of God have better *uſe* of Tears then ſo; a Saint is loath to loſe thoſe Tears he ſheds; *put my Tears into thy bottle*, ſaith *David*; if our Tears are ſpent upon grounds unwarrantable, they fall beſides Gods bottle, they are loſt for ever. But who would loſe ſuch *precious* Pearls? who would loſe his *ſighs* and *groans*? Surely, not the *Saint*, not the *Child* of God; Saints would not ſpend *idle words*, much leſſe drop *idle Tears*; if once Chriſts *Vine* doth *bleed*, we may be ſure, tis *cut* and *wounded*; if the Church of Chriſt do weep for the loſſe of her Miniſters, we may conclude, tis a loſſe conſiderable, a loſſe that deſerveth our Tears indeed.

Deut. 34. 8. 1 Sam. 25. 1. Act. 8. 2. Pſ. 56. 8.

2 The loſſe of Gods faithfull Miniſters is that which the Saints of God are wont to *pray* againſt; *Herod* impriſoneth *Peter*, and what then? *prayer was made by the Church without ceaſing for him*; Peter's in *Chains*, Saints are upon their *knees*; the Saints of God ſeem more concernd in *Peters* Impriſonment, even then *Peter* himſelf; as for himſelf, as one ſenſible of his own *innocence* more then his *danger*, he lieth faſt *aſleep* in the Goal; but as for the Saints, as men ſenſible of their *loſſe*, they *watch* and *pray*; *Brethren, pray for us, that we may be delivered from unreaſonable men*? Surely, that deliverance, which the Saints of God ſtand engaged earneſtly to *pray*

Act. 12. 5. 2 Theſ. 3. 1. 2

for, is a deliverance of some *Concernment*; that losse, which the People of God do expressely *pray against*, is a losse of *moment*; and such is the losse of our faithfull Ministers, a losse of the highest Consideration, a losse to be lamented with Teares, why else do the Saints of God so solemnly pray against it? Surely, that hardly *deserveth a prayer*, which is not *worth* a *Tear*.

3. The losse of Gods Ministers is that which *God* himself *counts* one of his *sorest* judgments: *Though the Lord give you the bread of*
Esa. 30. 20. *Adversity, and the water of Affliction, yet shall not thy Teachers be removed*; you'l say, the *bread* of Adversity is *hard* fare, the *water* of Affliction is drink that is sowre and bitter; yea, but the *removal* of our Teachers is more sowre, more bitter still; *I will send a Fa-*
Amos. 8.11. *mine in the Land*; Surely, of all judgments Famine is the sorest; but *what* Famine means he? *not a Famine of bread*, ô no, *that* Famine will not do; its true, a *Famine* of *bread* is a sore judgment, yea, but tis now too easie, tis too light a judgment to serve the turn; there is yet a Famine of another nature, and what is that? why, *but a Famine of hearing the words of the Lord*, yea, that's a Famine indeed; there is no sorer judgment that a Nation can lie under: *I will remove thy Candlestick*, tis one of the *severest* sentences that God ever pronounced against a People, and yet not a ground of Teares? do but leave a *child* in the *dark*, and tis ten to one but it fals a crying; should God leave our Nation in the dark, should we be worse then Children and not *lament* it? tell me, if *Judgments*, nay the *sorest* judgments of God be no ground of Tears, what is? but you will say, why is this so *great* a Judgment? why should the losse of our Ministers be a losse that deserves our Teares? I answer,

Reasons. 1. The losse of Gods faithfull Ministers is, *damnum purum*, a *pure losse*, a losse without the least *mixture* of *gain*: Tis not alway thus in other losses; we say, what the Sea loseth in one place, it gets in another: Tis so with men, a son *loseth* his *Father*, but he *gains* an *inheritance* by it; a man loseth his *friend*, but he gains a *legacy* by it: a Saint loseth his *life* for God, but he gains a *Kingdome* by it: in other cases, there may be some gain or other that makes our losses easie; but alas! the losse in hand is a losse of another nature, tis a losse that is *pure*, and upon that account, a losse that is *perfect*; that *Gold* is the most *perfect* Gold, that hath the least *mixture* of any other *metal*; that *water* is the most *perfect* water,

ter, that hath the leaſt *mixture* of other *Elements*; ſo here, that *Judgment* is the moſt *perfect* Judgment, that hath the leaſt *mixture* of *mercy*; that *loſſe* is the moſt *perfect* loſſe, that hath no *mixture* of *gain*; and ſuch is the loſſe, ſuch is the Judgment, when God removes his Miniſters; *other* Judgments may tend to *ſave* a Soul, but this Judgment tends to *damne* a Soul; *other* loſſes may tend to our ſpirituall *gain*, but this loſſe tends to our utter *ruine*, and yet not a loſſe to be mourn'd for? an ingenious Child cannot but weep for the *loſſe* of his *Father*, even though he *gain* an *eſtate* by his death, and were not the loſſe of Gods Miniſters to be mourn'd for, ſince thats a loſſe that brings no gain at all? indeed, ſhould we *loſe* our *Miniſters*, we ſhould *gain Errours* and *Atheiſm*, prophaneſſe and Heatheniſme; we ſhould gain, not the *Gold*, but the *droſſe* of Indians, their *ſuperſtition* and *Idolary* would be ours; but would *this* gain countervail our loſſe? 'twere ſad gain beleive it; if this be the gain by the loſſe of our Miniſters, ſure I am, tis a loſſe, you would find cauſe to mourn for.

2 The loſſe of Gods Miniſters is, *damnum irreparabile*, a loſſe for which there is *no amends* to be made; In other loſſes poſſibly tis not ſo; a man *loſeth* by one *bargain*, but poſſibly there's ſome *amends* made him in *another*; a man loſeth his houſe by fire, yet poſſibly the Charity of Friends enableth him to build a better; loſſes of this nature may be borne with eaſe; if a Friend be only *ſick* a little, we do not uſe to put on *Mourning*; tis like enough, our Friend may *recover*; but if once a dear Friend be *dead*, we then ſit and *take on*, and why ſo? alas! there's *no amends* to be made for the loſſe of *life*. Now, ſuch is the loſſe of the Miniſters of God; ſhould we loſe them, where is our amends? what amends can be made for the loſſe of the *Goſpel*? what amends can be made for the loſſe of *Ordinances*? might you in the loſs of theſe enjoy *peace* and *plenty*, 'twere but a *poor* amends; it were a poor amends to receive *droſſe* for *Gold*, *pibles* for *Pearls*, *counterfeits* for *Jewels*; ſo here, to *loſe* the *Goſpel* and *gain* a *Kingdome*, to *loſe* our *Ordinances* and *gain* an *Empire*, would be but a ſad exchange; we ſay *Change is no robbery*; but ſurely, *ſuch* a Change would be the *higheſt* robbery imaginable; a man, that robs me of my *eſtate*, may poſſibly *make up* that loſs again; but he that robs me of the *Goſpel*, ô what ſatisfaction can he make me! that man, who would recompence a ſoul for the loſs of the Goſpell, Ile tell you, what he muſt *needs* do; he muſt

find out for that Soul *another Christ*, another *Jesus*, another *God*, another *way* to Heaven; but so long as *this* is impossible, so long a *satisfaction* for this losse is impossible too; if so, if you'l mourn for *any* losse in the world, mourn for *that* losse, for which there's *no amends* to be made.

3. The losse of Gods faithfull Ministers is *damnum ingens*, a *great* losse; consider it in it self, and in its consequences, and there is no losse like it: when losses are but smal ones, we make but an hard shift to bear them; the losse of an estate, the losse of a good *name*, the los of a Place, such losses as these are, we can hardly down with; but surely, if Trivial losses be a mans burden, Considerable losses would prove his Ruine; if the *smalleſt Mote* doe trouble the Eye, a *Beam* would put it out; if a losse, but as a *Mole-hill* make a mans *shoulder ake*, a losse, like a *Mountaine*, would make that shoulder *break*; now, such is the losse in hand; a losse, not of *Pence*, but *Pounds*; not of *Mites*, but *Talents*; other losses are the losse of the *Purse*, this is the losse of the *Gold*; other losses are but the losse of the *Ring*, this is the losse of the *Finger*; now, will you *weep* for *other* losses, and not for *this*? should this Judgment once come upon us, we should have cause to *weep*, as *Christ* once wept in the Garden; he wept not only with his *Eye*, but with *every Member*; all the *pores* in his body became as so many *Eyes*, and so he wept *all over*. But you will say, why is this so great a losse? what makes it so? I answer.

4. Tis a great losse, because it is, *damnum spirituale*, a *spirituall losse*: Surely, of all losses in the world, Spirituall losses are the soreſt; outward losses at most doe but *crack* the *Cabinet*, they are Spirituall losses that *spoyle* the *Jewell*; outward losses are as stormes, that only *rattle* upon the *tiles* and *slates* of the house, they are spirituall losses, that *wet* to the *skin*; temporall Judgments at most doe but destroy the *outward man*, they are spirituall Judgments that undoe the *soul*: Indeed, as to a Carnall man, this Argument is spent in vain, 'tis an Arrow, that is lost, it only *peirceth* the *Aire*, but enters not the *Mark*; men, that care little for a *soul*, care less for an *Ordinance*; that man cannot value the *Gospell*, that valueth not *Christ*, that is in it: men in the dark care *little* for the *Lanthorn*, when as they care not *at all* for the *Candle*; but tell me, are your soules enlightened? doe you know what spiritual Judgments mean? doe you know what the want of spirituall mercies mean? if so you

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will easily grant, that the losse of your Ministers, your Ordinances, your Sacraments, is a loss, that deserves even *teares* of *bloud*; were your Head a *Fountain* of water, this one Consideration would turn the *Cock*, and let it *run*; but you'l say, why is this a spiritual Judgment? I answer

1. The losse of our Ministers would be the losse of our *spirituall Shepherds*; it is true, Christ Jesus, who is the *great Shepherd* of the flock, is still in Heaven; yea but our Ministers are the *deputies* of Christ here below; *Take heed to the flock, over which the Holy Ghost hath made you Overseers.* If these Overseers miscarry, the flock is in danger; if there want a Shepherd to *guid* the *flock*, the *silly* Sheep will *wander*; if there want a Shepherd to *feed* the *flock*, the *poor* Lambs are like to *starve*; if there want a Shepherd to *defend* the *flock*, 'tis to be feared, the *Dogges* and *Wolves* will *tear* the Sheep in pieces; now, shall these *Shepherds miscarry*, and yet the *Sheep* not *bleat*?

2. The losse of our Ministers would be the losse of our *Spiritual Watchmen*: *Son of man I have made thee a Watchman*: The losse of a *Watchman* is a losse considerable; if the *Watchman* be *slain*, tis ten to one, but the *City* is *taken*; so here, if the *Ministers* of God, our spiritual Watchmen, should be removed, what danger would the Church of God be in? the losse of their Watchman may cost thousands of men their *bloud*; sure I am, the losse of our Watchmen, should not cost us lesse, then *Teares*. The Prophets of God are stiled by the name of *Seers*; our Ministers are the *eyes* of the Church of *England*; and doubtlesse, if our Church should lose these *eyes* of hers, we had reason enough to *weep* our *own* away. Ezek. 3. 17.

3. The losse of our Ministers would be the losse of our spiritual *Husbandmen*: *Paul hath Planted*, *Apollo hath Watered*: If we lose our *Paul's*, If we lose our *Apollo's*, who then shall *plant* and *water*? *Behold a sower went out to sow*, and *who* is he? why, tis the *Minister* of the Gospel; God puts his *seed* into *our* hand; *we* are to *drive* God *Plough*, *we* are to *scatter* Gods *seed*; nor is the seed one jot the *worse*, because it is our poor *dirty* hand that soweth it. Its true, the Ploughman is a poor *inconsiderable* person, but yet he is one, that is *necessary*, we could not be without him: So here, Gods Ministers may be men of no great *quality* in the world, and yet beleeve it, they are men, that would be dearly missed; tell me, should our *Seedsmen fail*, would there not be a *Famine*? Sure I am, should *Ministers* 1 Cor. 3. 17.

fail, poor Souls muſt *ſtarve*; if ſo, Starve without a *Tear*, who can?

4. The loſſe of our Miniſters would be the loſſe of all *ordinary meanes* of our ſalvation: *He, that beleives not ſhall be damned*: well, but how come men to beleeve? why, *Faith comes by hearing*; by hearing of what? why, *hearing comes by the word of God*: no preaching, no hearing; no hearing, no faith, no faith, no ſaluation. Tell me now, what doe you think of the loſſe of *Heaven*? what doe you think of the loſſe of *Glory*? what doe you think of the loſſe of *Eternity*? Is the loſſe of your *Soules* a loſſe conſiderable? Is the loſſe of *Saints* and *Angels* a loſſe conſiderable? If you cannot bear theſe *loſſes themſelves*, methinks, you ſhould not bear with *that* which doth *procure* them? If you cannot bear the loſſe of a *Soul*, a *Chriſt*, a *Jeſus*, without endleſs *pangs* and *torments* for ever, me thinkes, you ſhould not looſe your *Miniſters* without ſome *Sobs*, ſome *Groanes*, ſome *Sighs*, and *Tears*; Sure I am, if any loſſe in the world, tis this loſſe, that deſerveth them all.

Uſe 1. *For Information.*

1. *By way of Information.*

Is the loſſe of the Miniſters of God a loſſe that calls for *Teares*? then ſurely, this doctrine informes us,

1. That the Miniſters of God are not men ſo *inconſiderable* and *uſeleſs*, as ſome would make them: *We are made as the filth of the world*: We are *made* ſo, we are *counted* ſo, yea but ſtill we are not ſo indeed. The *Heathens* had an higher eſteem for their *Idoll* Prieſts τῶν ἱερέων σῶμα δόξαν σεμνὴν λαμβάνει ſaith *Plato*, there was ſtill a *reſpect* and *reverence* ſhewed the Prieſts; and that, not in *this* or *that* particular Nation, but, *in Gentibus omnibus in honore ſunt Sacerdotes* ſaith *Figurirus*, there's no Nation under Heaven, where their Prieſts are not in honour; he tells us, that the diſhonoring of the Prieſts was *Vitium Judais peculiare*, a Sin peculiar to the Jewes; tis that ſin, which the *Saints* of God *diſcountenance*; their *Practiſe* proves it; had Paul been a perſon inconſiderable indeed, the Queſtion in the Text upon all accounts had been but reaſonable, *What mean yee to weep?* alas! who weepes for a *toy*? who boweth down the head for the loſſe of a *Bullruſh*? who ſits and takes-on for a *triſle*? the loſſe of an ordinary bleſſing, were but an ordinary loſſe; men doe not put on black for the loſſe of an ordinary *Neighbour*; if the *Heaven* put on *mourning*, 'tis not a *Star*, but the *Sun*, that is *Eclipſed* or clouded; ſo here, if the *Saints* of God *weep* and mourn, if the *Spouſe* of Chriſt *ſigh* and groan for the loſſe of her Miniſters, it argueth, that the

1 Cor. 4.13.

the Miniſters are perſons *conſiderable*; Saints would not caſt theſe *pearles* upon *Swine*; O no, the *Saints teares* argue the *Miniſters worth*; were not our Miniſters men of parts, men of *Uſe*, men of *neceſſity*, why then, *Lachrymæ ſimulare docentur*: There would be a kind of *Hypocriſy* even in the *Teares* of *Saints*.

2 That thoſe who *undermine* the Miniſters of God, are men of a *ſtrange* kind of ſpirit. It argueth a ſtrange temper for a man to *endeavour* that, which when *effected*, would prove but a *ground* of *Tears*. Surely, tis not a *Citizen* but an *Enemy*, that longs to ſee the *Watchman ſlain*; It is not the *Sheep*, but the *Wolfe*, that rejoyceth to ſee the *Sheepheard removed*; So here, it cannot well be a *Saint*, but a *ſinner*, that plots and contrives the *Miniſters ruine*; The loſs of Gods faithfull Miniſters is that which the Saints of God *complain* of; and how then can Saints *effect* it? The loſſe of Gods Miniſters is that which Saints do *weep* for, and how then can *Saints* contrive it. That, which is the matter of one Saints *Tears*, can it be the matter of another Saints *endeavours*? the *Church* of Chriſt *laments* the loſs of her Miniſters, and can the *Sons* of the Church *deſire* it? 'Tis an *unnaturall* Child, that *rejoyceth* in that, which its *Mother mourns* for; To ſee the *Child laugh*, and the *Mother weep*; To ſee the *Child dance* with the *foot*, and the *Mother wring* the *hand*, what a ſight were this? Surely, it is as ſtrange a ſight this day, to ſee men contriving the ruine of the Miniſters of God; thoſe Miniſters, for whom *Saints* would *weep*, and the *Church* would *bleed*; Surely, 'tis a ſhrewd argument, that ſuch men are *no Saints*, they are of *another ſpirit*.

3 That men, who *act* againſt the Miniſters of God, are very *irrational* in what they undertake. The loſs of Gods Miniſters is a loſs of loſſes; for a man to bring this loſs upon himſelf, 'tis hardly rational: *Brethren, pray for us that we may be delivered from unreaſonable men*; The Text implieth, that men who oppoſe the Miniſters of God, are *unreaſonable* men, they act like *bruites*; tell me, is it *rational* for a man to *act againſt* his own *ſalvation*? That a man ſhould contrive a way for *himſelf* to become a loſer of *Heaven*, a loſer of *glory*, a loſer of *God*; that a man ſhould ſit down and *plot* how he *himſelf* may be ſurely *damned*, what reaſon can be given for this? here's the caſe, whoſoever contrives the *Miniſters ruine*, doth alſo contrive his *own damnation*; and if ſo, you will eaſily grant, that ſuch perſons are ſo far from acting *like Saints*, that they do not act *like men*. 2 Theſ. 3. 2.

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4. That men, who act against the Ministers of God, are *small Friends* to Gods Church and People: Surely, that man is hardly my Friend, that procures me my greatest loss; mens *pretences* may be *fair*, and yet their *actions cruel*; Judas may *pretend* but a *kisse*, and yet *betray* his Master; Men may *bleat* like *sheep*, and yet *bite* like *wolves*; Men may *look* like *Lambs*, and yet *act* as *Lyons*; That of our Saviour is sad; *whosoever kils you, will think that he doth God* Joh. 16. 2. *service*; a sad mistake beleive it, for a man to *destroy* Gods *Ministers*, is that to *do* him *service*? tell me, doth that man do me a service that *speaks* me *fair*, but *robs* me? is that man my friend that *pretends* a *kindnesse*; but *cuts* my *throat*? now, he that undermines the Ministers of God, shall, I say, he is one that *robs* you? shall I say, he is one that *cuts* your *throat*? Ile tell you, did such a man *but* rob you, it were a *courtesy*; did such a man *but* cut your throat, it were a *kindnesse*: to lose your *estates*, were an easier loss then to *lose* the *Gospel*; to lose your *lives* were an easier loss, then to lose your *souls*; tell me, do you count the Gospel a *Pearl* of *price*? if so, what then is he that would take this Pearl away? do you prize your *souls* as things of *value*? if so, what then is he that doth what he can to *damn* them? Sure I am, what enemies soever you have in the world, you have no enemy like *him* who endeavours your Ministers ruine, and thereby your own.

2. *By way of Exhortation.*

Is the loss of Gods faithfull Ministers matter of mourning? Is it a just ground of sighs and tears? why then.

1. Be advised, how you *act against* the Ministers of God; a wise man is loath to run himself in the briers; the Lord knoweth, we are in far enough already; tell me, doth this poor Nation of ours, this day, *want* matter of *Mourning*? need we act like him that should *put* out his own *right* eye, that his *left* might have something to *weep* for? one would think we have *enough* to weep for already; *sins* enough, *calamities* enough, we need no further losses; Surely, *England* may *vent* her *Sables* some other way; *England* may sell of her mourning *blacks* without the *funeral* of the *Gospel*; but should our *Churches* Funeral be to day, I fear, our *Nations* would be to morrow; tis a miracle of mercy, that a Nation, which hath lain *gasping* so *long*, hath not yet *breathed* its last; tis a miracle of mercy, that a Nation, which hath been so *long* a *dying*; should not yet be *dead*; that a *divided* Nation should be a Nation still! you will

will say, the *hand* of *England* must needs be *red* through the *blood* it hath *spilt*; yea, but the *face* of *England*, the *body* of *England* may well look *pale* through the bloud it hath *lost*, and yet, Behold, there is bloud in our *veins*, our *vital* spirits are still *alive*; but now, when our *jealousies*, our *schismes*, our *divisions* have cracked our Vessel already, the loss of our Ministers would be such a *stroke*, as would *break* it all to shatters; shall I speak to this in four particulars.

1. The loss of the Gospel would prove an *undoing* loss to the *Nation* in general; do you ask me why? I answer,

1. The loss of the Gospell is the loss of that which is the onely *token* of *love*, which we have from God; *Outward mercies* are not Gods *love-tokens*; were *Gold* a token of love, who more the *darlings* of God, then poor *Indians*? were *successe* and *dominion* a token of *love*, who so *beloved* of God as the *Turks* this day? outward mercies are but the *common gifts* of Gods *hand*; his Ordinances are the *kisses* of his *mouth*; Such *kisses*, as God never bestoweth, but where he hath a *spouse*, and were it not sad to be without them?

2 The loss of the Gospel is the loss of Gods *special presence*; under the *Law* God dwelt between the *Cherubims*, *God is come into the Camp*; Twas the *Ark* that came, but the Ark was, *Præsentiæ divinæ Testimonium*, a Testimony, that God himself was there; under the *Gospel*, Christ is said to *walk in the midst of the golden Candlestick*, his *Ordinances* are the *Galleries* where he walks; his *Church* is the *garden*, where he delights to be, *I am the light of the World*, but alas! lose your *Candlesticks*, and lose your *light*; and what a loss would this be? the loss of the *Sun* would ruine the *world*; the loss of the *Gospel* would ruine a *Nation*. Tis said when the Sun begins to dart its Rayes upon them, that half the year lie in the dark, they meet it with an *acclamation* of joy, ἰδὲ, ὁ ἥλιος, ἰδὲ, ὁ ἥλιος, behold the Sun! behold the Sun! Surely, if the presence of the *Sun* be of such concernment, what then is the presence of *Jesus* Christ? what then ist he presence of *God* amongst us? the Heathens were wont to *chain* their Gods within their City gates; if the loss of an *Idol* were judged considerable, what then is the loss of a *God indeed*?

Pf. 80. 1. 1 Sam. 4. 7. Apoc. 1. 13. Joh. 8. 12.

3. The loss of the Gospel is the loss of our *strength* and *safety*: Tis said of *Jehosaphat*, *the Lord established his Kingdom*; why so? why, *Jehosaphat* had restored the pure worship of God; our establishment doth not lye in the *lawes* of *men*, but in the *institutions* of

3 Chron. 17. 5.

God; our ſafety doth not lye in an *Army*, but in a *Church*; *my*
2 Reg. 2. 12. *Father, my Father, the Chariots of Iſrael, and the Horſemen thereof*;
The defence of *Iſrael* was not *Ahab* the *King*, but *Elijah* the *Prophet*; our ſtrength doth not lye in an *Ordinance* of *Parliament*; but in an *Ordinance* of *Chriſt*; loſe the *Goſpel*, and loſe our *royal fort*; and if once we loſe our ſtrength, where is our Nation? *Sampſon* loſeth his hair, and dyeth for it; let but *England* loſe her Goſpel, and the next newes is this; *England* is *dead*, *England* is *ruined*.

Pſ. 87. 3. 4. The loſs of the Goſpel is the loſs of our *glory*; *Glorious things are ſpoken of thee, thou City of God*; *Jeruſalem* was once a *glorious* City; well, but what made her ſo? Surely, not her *Treaſures*, not her *Towers*, not her *Bulwarks*, not her *Princes*; ô no, twas the
Rom. 9. 4. *Temple* at *Jeruſalem*, twas the *worſhip* of God that was there, *to them pertained the glory*; and why to them? the reaſon follows, *to them pertained the Covenants and the ſervice of God*; when once *Jeruſalem* loſt her *Religion*, ſhe loſt her *glory* too, *from the Daughter of Zion all*
Lam. 1. 6. *her glory is departed*; Why ſo? what is the matter with *Zion?*
Lam. 2. 6. *the Lord hath cauſed the ſolemn Feaſts and Sabbaths to be forgotten in Zion*: If *Zion* loſe her *Sabbaths*, if *Zion* loſe her *worſhip*, *Zion* muſt loſe her *glory* too; here is our caſe, if *England* loſe her *Goſpel*, if *England* loſe her *Ordinances*, ô then *Ichabod*, *Ichabod*, where is our glory? ſhould it come to this we might ſay with them, *fuimus Troes, fuit Ilium, & ingens Gloria Teucorum*, *England was* a glorious *Nation*, *England was* a glorious *Church*, but alas! our glory is *gone*, we have *loſt* our Crown.

5. The loſs of the Goſpel would likely prove the loſs of our *Lawes*; if the *Church fall*, the *State* will hardly *ſtand*; *Magiſtracy* and *Miniſtry* are twins that uſually *ſtand* or *fall* together; *thou*
Pſ. 77. 20. *leadeſt thy People by the hand of Moſes and Aaron*; tis obſervable, that in Scripture *Moſes* and *Aaron* have but *one* hand between them; do but cut off that hand, and by *one* ſtroke you lame them *both*. *Moſes* was the *Magiſtrate* of *Iſrael*, *Aaron* the *Prieſt*: and ſurely, 'twere a pertinent note to conſider, that after *Aaron* was *dead*, *Moſes lived* but a *while*, they both died the *ſame* year; Surely, where Miniſtry *dieth*, Magiſtry will not *long* ſurvive; *The Lord hath de-*
Lam. 2. 6. *ſpiſed the King and the Prieſt, the Prieſt* loſt his *Miter*, the *King*
Hoſ. 3. 4. loſt his *Crown*; *They ſhall abide without a King, and without a Sacrifice*, the *King* and the *Sacrifice*, the *Magiſtrate* and the *Miniſter* go together. Now, here's our caſe, ſhould our Miniſtry fall, we have

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cauſe to fear, that our Magiſtracy would down too; men, that will not ſpare the *Temple* of *Sion*, will hardly ſpare the *Walls* of *Jeruſalem*; Men, that now pretend they can *teach* themſelves without a *Miniſter*, may pretend ere long, that they can *rule* themſelves without a *Magiſtrate*; 'tis that which ſome men whiſper already, they own no *teacher* but the *ſpirit*; they own no *King* but *Jeſus*: alas! what would the Iſſue of theſe things be but *confuſion* and ruine? loſe your Miniſtry, and undoe your Nation; it muſt loſe its ſtrength, it muſt loſe its glory, it muſt loſe its God, it muſt loſe its ſelf; if ſo, why ſhould you act againſt the Miniſters of God? why ſhould you *burn* that *neſt* wherein you were *hatched*? why ſhould you be as the *horſe* that *muds* the ſtream, where he *drinks* himſelf? O ſpare that *womb*, that *bare* you; ſpare thoſe *breaſts* that give you *ſuck*, why ſhould you ruine the Land of your *Nativity*?

2 The loſſe of the Goſpel would be a ſad deplorable loſs to the *Saints* of God, do you ask me, why? I anſwer,

1. The loſſe of the Goſpel to you that are Saints, would be the loſs of your *Fathers*? Surely, the loſſe of a tender Father is a loſs conſiderable; *Eliſha* laments it: *my Father, my father*, who was that Father of his? 'twas *Elijah*, 'twas the *Prophet*; your Miniſters are your Fathers in Chriſt; I *have begotten you through the Goſpel*, ſaith *Paul*; now, can you *loſe* your *Fathers*, and yet not *drop* a *Tear*? can you ſee your Fathers ruined, and yet that *eye* which ſeeth it be *dry*? ὦ ὤνθρωπε μὴ ἀποκλείνης τὸν κέλσον, O man do not kill my *Father Cræſus*, ſaid a *Child* that never ſpake before; do you not read how ſolemnly *Joſeph* mourned for *his* Father? and were there no cauſe why *we* ſhould mourn for *ours*? *Joſeph* mourned for his Father from *Ægypt* to *Canaan*; but ſhould we loſe theſe Fathers of ours, we ſhould mourn from *Canaan* to *Ægypt*, ſhould our ſpirituall Fathers dye, this *Canaan* of ours would quickly become an *Ægypt*. But, 2 Reg. 2. 12. 1 Cor. 14. 5.

2 The loſs of the Goſpel to you, that are Saints, would be the loſs of your *food*: Its true, you are *born* again, but can you *live* without any food? can the *Child*, that is newly dropt from the womb, *ſubſiſt* without its *milk*? will the *hungry babe* be content without the *breaſt*? O no, do but deny your Child the *breaſt*, and it crieth and roares; now the *promiſes* of the *old* and *new* Teſtament are the Churches *two breaſts*, and ſhall our *Mother* loſe theſe breaſts, and her *babes* not *cry*? 'tis not milk in the *diſh*, 'tis not

milk in the *ſpoon*, that alway ſtils the Child; O no, 'tis the *Dug*, and that alone; ſo here, 'tis not the *outward* mercies of God, 'tis not the common bleſſings of Providence; O no, 'tis *milk* in the *breaſt*, the *promiſes* in the *Goſpell*, that content a ſoul: Now ſhould this Goſpel be loſt, ſhould our breſts be dry, whan then? *Eſſurire & non comedere* ſaith *Rupertus*, for a man to be hungry, and yet have nothing to eat: *Sitire & non bibere*, for a man to be a thirſt, and yet have nothing to drink, ſurely, this were ſad; here's our caſe, ſhould we loſe our *Church*, we loſe our *Mother*; ſhould we loſe our *Miniſters*, we loſe our *Nurſes*; ſhould we loſe our *Goſpell*, we loſe our *breaſts*; and what Judgment ſo ſore as this? *hunger* and no *bread*? *thirſt* and no *drink*? alas! who can bear it?

Pſ. 119. 50. 3. The loſs of the Goſpel to you, that are Saints, would be a loſſe of your *comfort*: *Thy word is my comfort*, ſaith *David*; but if this word were loſt, what then were *yours*? indeed, God is the *Fountain* of Conſolation, but his Ordinances are the *ſtreames* where you muſt drink; God himſelf is the *ſpring*, but the Ordinances the *Conduit pipe*; now if this *pipe* be *broken*, whence can you *draw*? if theſe *ſtreames* be *cut off*; where will you *drink*? it's true, your Cordials are of Chriſts *preparing*, yea but to *adminiſter* theſe Cordials, is a work, that's ours; your *Phyſitian* is Chriſt, his *Apothecaries* are we; when a ſoul is wounded for ſin, what then? O now, Jòb. 33. 23. *For an Interpreter*, ſaith Job; your *plaiſter* is the bloud of Chriſt; yea but under the Spirit, your Miniſter is the *hand*, that muſt *apply* it; *propter penuriam verbi Dei, ſolent homines in peccatis contabeſcere & deſperare*, ſaith *Oſiander*; when a ſoul is *dejected* for ſin, what can *raiſe* it without a promiſe? when a ſoul is *diſconſolate*; what can it doe without a Miniſter? God indeed is the *Father* of Comforts, but his Miniſters are his *Barnabaſſes*, they are the *Sonnes* of Conſolation; there may be a God of comfort in *Heaven*, and yet without a Son of Conſolation on *earth*, our ſoules may be ſtill ſad; there may be a Sun in Heaven, and yet without it's rayes on Earth, we are ſtill in the dark; 'tis a dark night indeed, that hath *no Star* to ſhine; 'tis a dark ſoul indeed, that hath *no beam* of comfort; ſure I am, if we loſe the *Goſpell*, we loſe our *Sun*; if we loſe our *Church*, we loſe our *Moon*; if we loſe our *Miniſters*, we loſe our *Starres*; and if ſo how can it be, but poor dejected ſoules muſt ſit down in the *dark*? upon all theſe accounts, the loſſe of the Goſpell would be a ſad deplorable loſs, even to the *Saints* of God.

3. The loſs of the Goſpel would be a *deſtroying damning* loſs to ſinners,

sinners: alas! unregenerate men are *dead* in sinne already, but if they loose the Gospel, that word of *Life*, they must needs *ly* dead, and rot in their graves for ever; Vnregenerate men are *enemies* to God already. but if they loose the Gospel, that word of *reconciliation*, they are like to be enemies to God for ever; Sinners are in a state of damnation already, but if once they loose the Gospel: the Gospel of salvation, the poor sinner is like to be damned for ever; now, is the *damnation* of sinners the thing you *thirst* for? Surely, if you have any mercy for sinners, if you have any pitty for soules, you dare not endeavour the loss of the Gospel, that man, who pittieth him, that is like to *starve*, dares not take his *food* away; that man, who pittieth him, that is *wounded*, dares not tear his *plaister* in pieces; so here, that man, who pitieth *dying* soules, dares not prevent them of their *remedy*; 'twere strange for men to talk of *pitying* the *Sick*, and yet to *withdraw* the *Physitian* from them; 'twere strange for men to talk of *pitying* the *Poor*, and yet under hand to *rob* them; here's the case, for men to talk of *pitying soules*, and yet *undermine* the *Gospel*; for men to talk of pitying sinners and yet remove the meanes of their salvation; what is this, but to *kill* with a *Complement*? what is this, but to *flatter* soules into *Hell*? that's the issue, should once our Ministers fail, should our Ordinances but cease, 'twere a loss, which thousands of sinners were like to *feel* and *lament* for ever.

4. The loss of the Gospel would prove an *undoing* loss to our *Posterity*: Our Infants are born *babes* in *age*, but not *babes* in *Christ*; they are Children of *Nature*, and so Children of *Wrath* too; they bear the *Devils* image as well as *Ours*; *Infants* of a *span* long, but *sinners* of a *great* dimension; poor Babes! *Cockatrices* in the *Egge*, and when once *hatcht*, *Cockatrices* still; sinners *in* the womb, and sinners *from* the womb; indeed, that it should be so, is *our shame*, but *their undoing*; well, but is there no remedy? Our Children are *born* sinners, but must they *live* so? our Children are *born* Heirs of Hell, but must they *dye* so, and be *damned* for ever? It's true, their *being born* in sin we cannot prevent, but cannot we prevent their *dying* in *Sin*? Surely, there's but *one* way in the world to do it: *Except a man be regenerate and born again, he cannot see the Kingdom of God*: If our Children be not born *again*, better had it been they had never been born *at all*; well, but *how* must they be born again? tis true, Regeneration is the Spirit's *own* work, but who is Joh. 3. 3.

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the Spirits *instrument*? our first birth is a great work of God, and yet the Creature's hand is in it; so here, our second birth is God's own mighty work, and yet there's an instrument used; well, but who is it? *I have begotten you through the Gospel*; there's no *ordinary* meanes to regenerate your Children, but *Paul* and the *Gospel*, the *Minister*, and the *Ordinance*; the *Font* and the *Pulpit*, the *Water*, and the *Word*; should Gospel Ordinances fail amongst us, should the word of God, that spiritual *seed*, be *spilt*, and taken away; should the Ministers, our spirituall *Fathers* be once *removed*, should the *Church*, our spirituall *Mother* be *ruined* and dye, O then! what meanes were left for our Children to be born again? Surely, should it once be thus, our poor Posterity were like to be *undone* for ever. Now Sirs, tell me, what doe you think of your Ministers ruine? What doe you think of the Gospel? Would you bring forth Children to be Fuel for Eternall flames? you are loath to see your Children in a *Goal*, and would you not be loath to see them in *Hell*? you would be loath to see your Children *beg* their Bread, and would you not be loath to see them *damned*? it cost you *pangs*, and granes to *bear* them, and would it cost you no *sighs*, no *teares*, to *loose* them? we have a *knee* to *dandle* our Babes, and yet not an *heart* to *pity* them? we have a *bosom* to *embrace*, a *lip* to *kisse* our Infants, and yet no *bowells* of mercy for them? we count *Herod* not a *Man*, but a *Monster*, for murdering the Babes about *Bethelem*, and what shall we be, if we murder the Babes of *England*? the Babes of *Bethlehem* were but an *handfull*, the Babes of *England*, would be *Millions*; the Babes of *Bethlehem* died as a kind of *Martyrs*, the Babes of *England* would dye as *Sinners*; the Babes of *Bethlehem* did *but Dye*, the Babes of *England* would *likewise* be *damned*, *Damnati antequam nati*, saith *Austin*, to *damne* their *Soules*, before we *beget* their *bodyes*; to *secure* them of *Hell*, before ever they *live* on *earth*; is this the *Portion*, we intend to provide them? is this the *Inheritance*, we intend to leave them? Our Fathers dealt not so with us; they spent their bloud to transmit the Gospel to us their Children; and shall we endeavour to take it away from ours? Surely though we care not for *Gods Ministers*, yet we should care for our *own Babes*; though we regard not our *Spirituall Fathers*, yet we should regard our *Naturall Children*; down with your Ministry, and undoe your Posterity; remove the Gospel, and damne the Babe, that is yet unborn; if so, be advised, how you dare attempt it;

1. Cor. 4. 15.

it; pity the *Nation*, you live in; pity the *Saints* of God, that love you; pity the *ſoules* of *ſinners*, that lie at ſtake; but if not, yet, at leſt, pity them, who are a part of your ſelves, your *tender Infants*, your *pretty Babes*, O why ſhould theſe miſcarry for ever? why ſhould you be as *Adam*? why ſhould you ſtrick a *Church*, a *Nation*, your whole *Poſterity dead* at *one* blow?

It is the concernment of the Miniſters of God to ſuffer Perſecution, Impriſonment, nay, death it ſelfe upon Chriſts account, with willingneſſe, courage and reſolution, ἑτοίμως ἔχω, *I am ready not to be bound onely, but to dy, &c.* It was thus with Saint *Paul*, and it muſt be ſo with us; But why ſo? I anſwer, *Doct.* 3.

1. To ſuffer for Chriſt is but *juſt* and *equal*; Chriſt himſelf hath ſuffered for us. Surely, the ſufferings of Chriſt were ſomewhat *conſiderable*; 'twas much for the *Son* of God to be reproached by *wormes*; it was much for the Son of God to be ſcourged by thoſe *hands* which himſelf had *made*; it was much for him that ſate upon a *Throne*, to be laid in a *Manger*, to be hanged upon a *Croſſe*; 'twas much for the *Lord* of Heaven and Earth to want at his *birth*, a *room* of his own to be *born* in, at his *death*, a *Grave* of his own to be *laid* in; it was ſomewhat conſiderable for the *beloved* Son of God to bear the *wrath* of his Father; and why all this? why, *he was delivered for our offences*; yea, but was Chriſt Jeſus *willing* thus to ſuffer? yea, *I have a Baptiſme to be Baptized with, and how am I ſtraightned till it be accompliſhed?* The Baptiſme which he ſpeaks of, was not *Baptiſmus fluminis*, a Baptiſme of water, that was paſt already; nor was it *Baptiſmus flaminis*, the Baptiſme of the ſpirit, that was over; ô no, it was a Baptiſme of another nature, *Baptiſmus ſanguinis*, Baptiſme of ſufferings, a Baptiſme of tears, a Baptiſme of bloud, and yet ſaith he, πῶς συνέχομαι, *how am I ſtraightned, till it be accompliſhed?* ah Lord, what an expreſſion is here! *ſtraightned till it be accompliſhed?* why, tell me, are *theſe* things thus *deſirable*? reproaches, buffettings, the foreſt of death, the diſpleaſure of God, are *theſe* things to be *longed* for? ô how would I *fain lye* down in *flames*? how *fain* would I *bear* the *torments* of Hell? how doe I *long* to *bear* the wrath of God? where's that ſoul, that ſaith ſo? ſurely, that Baptiſm, which Chriſt Jeſus ſpeakes of, was, a Baptiſm of *horrour*, a Baptiſm of *wrath*, a Baptiſm of *death* and *Hell*, and yet, *how am I ſtraitned*, and now, ἐαν ὁ Δεσπότης ἐσταυρώθη, πολλῷ μᾶλλον ἐγὼ δέδεμαι ſaith *Chryſoſtom*; if our Lord and Maſter was *Crucified*, *Reaſons.* Rom. 4. 25. Lu. 12. 50.

Crucified, what great matter is it if we be *bound*? if Christ was ready to be thrown into a *Grave*, into *Hell*, for us, shall not we be ready to be thrown into a *Goal* for him?

2. To suffer for Christ hath been the *Practise* of Saints; *we have a Cloud of witnesses*, and what became of that cloud? why, alas! that *cloud emptied* it self in shovers of *bloud*; I might spend not onely *Time*, but *Teares*, to mention the sufferings of *Moses*, *Elijah*, Prophets, Apostles, Martyrs, men that *sealed* the Truths of God with their deerest *bloud*; had it not been the practise of all Saints to suffer, whence is it, that our *Book* of *Martyrs* swells into a *Volume*? now, shall *others* suffer, and yet not *we*? shall others *kisse* the *stake*, and we *avoid* it? shall others *embrace* the *flame*, and we *refuse* it? as *Alexander* once said to a Coward of his own *name*; quit thy *baseneſſe*, or quit thy *name*; so say I, be content to become *Martyrs*, or be content to be *no Professours*; if Saints have have suffered, Saints must be willing to suffer still.

Heb. 12. 1.

3. To suffer for Christ is your *Covenant*; 'tis part of that *Contract* which you have made with Christ. *If any man will be my Disciple*, what then? *let him take up his Crosse*; 'Tis a considerable part of those *Terms*, upon which every Soul must close with Christ. Now, a man that is *honest*, must needs *make good* his *bargain*; 'tis a Character of a *Citizen* of Heaven to performe his *Covenant*, though himself thereby becomes a loser. But tell me, what are you like to lose by this bargain of yours? hath thy soul closed with Christ upon these Termes, and yet repent? O consider, Christ Jesus is well *worth* a *Crosse*, Christ Jesus is well worth a *Prison*; for a man to give an *estate*, to give his *liberty*, his *life*, his *bloud* for Christ, were the *rarest bargain* under Heaven, shall I tell you Heaven without a Christ would be an Heaven no more; if once a soul close with Christ, 'tis impossible for that soul to become a loser; here's your case; *let him take up his Croſſe*, 'tis the *bargain* which you have *struck*; and if so, though you may be afraid to *shed* your *bloud*, yet be not afraid to *keep* your *Covenant*; though you dare not be *brave* and *gallant* Christians, yet dare at least, to be *honest* Christians, that you would suffer for Christ, you have *passed* your *Promise*, you have *pawned* your *faith*; and if so, why, O why will you *break* it?

Mat. 16. 24.

Philip. 1. 29

4. To suffer for Christ is your *Priviledge*, 'tis your preferment, *To you it is given*, To *you*, not to *others*, not to *All*. Indeed, every Saint is *commanded* to *do* for God, yea, but every Saint is not *call'd*

to

to *suffer* for God. This is such a priviledge, as Saints would not easily part with it; our Apostle was loath to do so; *I would to God that not onely thou, O King Agrippa, but all that hear me this day, were altogether such as I am, except these bonds*? Surely, *Paul* was a man of *Excellent Parts*, a *learned Scholar*, a *rare Preacher*, a *great Apostle*; and are not these Priviledges high? why yet *Paul* could be content to have *sharers* in each of *these*; am *I* a *Christian*? O that King *Agrippa* were so; am I a man of *gracious* Qualifications? O that my *hearers* were so; But now, when once he comes to mention his *sufferings*, here *Paul* must be *pardoned*, in this thing *Agrippa* must *spare* him, in *this* thing his hearers must *excuse* him; upon all other Accounts, *I would to God ye were altogether as I am*; yea, but still, *except these bonds*; *Paul* seems to look upon his *fetters*, as such choyce *priviledges*, as he would by no means part with; in *this* particular, *non fert secundum*, he would have no sharers with him. But, you'l say, are sufferings such favours *indeed*? for a man to be *thrown* into a *Goal*, is that such a *boon* from Heaven? for a man to be *burnt* at a *stake*, to be *hanged* on a *crosse*, to *rot* in a *dungeon*, are these things such *Priviledges* indeed? why so? Ile tell you why; Act. 26.29.

1. Sufferings for Christ are things of *advantage*. That which brings in *profit*, we can easily count a priviledge. 'Tis that which sufferings do, they bring in profit; you'l say, to whom? I answer.

1. Our sufferings for Christ are advantageous to the *Church* of God; *Ecclesia totum mundum convertit oratione & sanguine*, saith *Luther*; the more *sufferers*, the more *Saints*. 'Tis storied that *Justine Martyr* was converted by seeing the Christians courage in suffering; suffering Saints do, *Cadaveribus suis vineam Domini stercorare*, Manure the Lords Vineyard with their bloud. 'Tis disputable whether *Saint Paul* did the Church of God more service in the *Pulpit*, or in the *Prison*; whether he did more good by his *Sufferings*, or by his *Sermons*; *the things which happened to me have fallen out to the furtherance of the Gospel*; what *Martyrs lose*, the *Gospel gaines*; *Pauls Prison* converted some in *Cæsars court*. Philip. 1. 12.

2 Our sufferings for Christ are advantageous to *our selves*; they bring in that *comfort* which a Saint would not lose for a thousand worlds. It is true, there is comfort in what we *do* for God, yea, but there's more Comfort in what we *suffer* for God. I read, that *Paul*

and *Silas sang*, but where? why, not in the *Church*, but in the *Goal*; and why so? O saith he, *as our Sufferings abound, so our Consolations abound much more*; we use to administer the strongest *Cordials* to *fainting* Spirits; so here, God administers the *greatest* Consolations to *suffering* Saints; *when men persecute you, rejoyce*, as 'tis a *command*, so it looks like a *Promise* too; *your sorrow shall be turned into joy*; though there be *Gall* in the *top* of the Cup, yet here's your Comfort, you'l surely meet with *Sugar* in the *bottom*.

2 Cor. 1. 5.

Mat. 5. 11.

2. Your Sufferings for Christ are services full of *honour*, that which makes for a mans honour, he counts his priviledge; 'tis that which sufferings do: they surely bring in honour; you'l say, to whom? I ans.

1. Your Sufferings for Christ are honourable to the *Gospell*; 'tis the Gospels honour that it makes men

1. *Posse pati*, to be *able* to suffer; to suffer for Christ, is no *easie* service; it must be a *strong* shoulder that can bear a *Crosse*; a man that would suffer, must be a man of *prowesse*, a man stout and Gallant; now, what is it that makes men so? why, tis the Gospel, and if so, Persecutours must needs acknowledg, that, in this Gospel, there is somewhat *more* then *Ordinary*; there must needs be some *strange* and *wonderfull* thing, that is able to *bear up* the spirits of Saints in the midst of Torments.

2. *Velle pati*, to be *willing* to suffer: Suffering is that which nature hath *no mind* to; sinners choose rather to *deny* the Truth, then *Seal* it with bloud; a man may prevail with himselfe rather to *do* much, then *suffer* little; O this suffering is that which *comes home*, and *pincheth hard*; if so, what is it that makes men so willing to suffer: *I am ready*; what made him so? why, it was the Gospel, and what then? why surely, that Gospell, for which not only men, but *knowing men*, men of *Parts* and *Learning*, are willing to suffer, must needs be a *Glorious* Gospell indeed; Surely, no wise man would lose his life for a *Toy*, a man would never spend his bloud for a *Trifle*; O no, the *Greatnesse*, the *Goodnesse*, the *Glory* of Christ and his Gospel is displayed no way more, then by the sufferings of Saints.

2. Your Sufferings for Christ are honourable to *your selves*; Spices, if *pounded*, smell the sweeter; Diamonds, if *rub'd* shine the *brighter*; never is the Sun more Glorious then at its *setting*; never do the Saints of God appeare like themselves more then when they *suffer*; if a Diamond be *knockt*, and yet not *break*, 'tis a sign,

'tis

'tis *right* indeed, if a Saint be *persecuted*, and yet *hold out*, 'tis a sign, he is a Saint indeed; *Paul a Servant of Jesus Christ*; how doth he prove himself to be so? why, *Paul a Prisoner of Jesus Christ*; That's the Title wherein he glorieth, *I Paul the Prisoner of Jesus Christ*, it runs, *Paul a Servant*, but *I Paul a Prisoner*; it implieth, that *Paul* owneth the *Service* of Christ as a *degree* of honour, but his *suffering* for Christ, that, ô that is the *top* of honour; *I bear in my body the marks of the Lord Jesus Christ*, what markes were those? why, the stripes he received for Christ; O these were markes of honour indeed! so he counts them. *I bear* Βαστάζω, 'tis not ἔχω, *I have*, but Βαστάζω, *I bear*; bare them how? not ὡς φορτία, as *burdens*, but ὡς τρόπαια; so *Chrysostom*; as *Trophies*, as so many *Flags*, *Ensignes*, and *Scars* of honour indeed. *They rejoyced that they were counted worthy to suffer shame*, ἠξιώθησαν ἀπιμασθῆναι, that they were *honoured* with *dishonour*; that they were *graced* with *disgrace*; no greater *honour* then to suffer *shame* for Christ.

Rom. 1. 1. Philem. 1. Eph. 3. 1. Gal. 6. 17. Acts 5. 41.

1. Of *Exhortation*, be willing to suffer upon Christs account; for consider. *Uses.*

1. Not to suffer for Christ, if we are called, is basely to disown him. Martyrdom is stiled *the Testimony of Jesus*, if to *suffer* Martyrdom be to bear a *Testimony*, then surely to *refuse* Martyrdom is to *give* a *denyall*; it is, in effect, to say, *we know not the Man.* Apoc. 1. 9.

2. To suffer for Christ, is to do him the highest *honour*. It argueth a *man* to be a loyall *Servant*, and *Christ* to be a gracious *Lord*, *bonum habemus dominum*, is the Martyrs Language, *Quot vulnera, tot verba*, Martyrdom is a Proclamation in red Letters, that God is the best of Masters.

3. If the Minister suffer for Christ, it will be a great *Encouragement* to the *People*, *many waxing confident by my bonds*; the courage of a Commander puts valour into the Souldier; the courage of the Minister puts valour into the private Christian. But, ἐὰν ὁ Κορυφαῖος τῶν Ἀποστόλων, &c. saith *Chrysostom*, if *Peter* that *great* Apostle, deny his Lord, what might *inferiour Disciples* do? if the *Minister* be afraid to suffer, what may the *People* do? Philip. 1. 14.

4. When we suffer for Christ, God looks on. *We are made a Spectacle to the World, Angels, and Men*; to *do bravely* in the sight of *men* and *Angels*, is an Encouragement; but what is it to *suffer bravely* in the sight of *God*? It is storied of a Roman Souldier, that dying valiantly, breathed out his life, and this expression with it, *O si* 1 Cor. 4. 9.

conſpectu Cæſaris mori contigiſſet! O that I had but died thus in the *ſight* of *Cæſar*! here's our caſe, *precious in the ſight of the Lord is the*
Pſ. 116. 15. *death of his Saints*: when Saints dye *Martyrs*, their comfort is this, they die in the *ſight* of the *Lord*.

5 If we ſuffer for Chriſt, our reward is great. So tis promiſed, *great is your reward*; what reward is that? why, a reward of *com-*
Mat. 5. 12. *fort* on *Earth*, of *Glory* in *Heaven*. But,

Second Uſe. 2. Of Caution. Methinks, in *this* Aſſembly, I cannot but ſpeak to ſome who, as to ſuffering, ſhould rather need a *bridle* then a *ſpur*, a *caution* rather then an *exhortation*. My requeſt to you is this; when you ſuffer be ſure it be for *Chriſt*. It is true, to ſuffer will be your *Glory*; but then, it muſt firſt be your *Duty*; as we muſt not be *haled*, ſo we muſt be *ſent* to our Execution. It is our Concernment to take heed that we do not firſt *make* a *croſſe*, and then *endure* it. That of our Saviour is conſiderable; *let him take up his croſſe*, a Diſciple of Chriſt muſt *take*, but not *make* a *croſſe*; and what croſſe muſt it be? *his* croſſe, *His*, not by his *own invention*, but *Gods appointment*. For

1. If a man ſuffer without a *call*, it is more then probable, that he is like to ſuffer without a *comfort*. Doubtleſſe, there is a great deal of comfort in ſuffering; yea, but this comfort ſprings not from the *Act* of ſuffering, but from the *Occaſion*; *When men ſhall*
Mat. 5. 11. 12. *perſecute you, rejoyce and be exceeding glad*; well, but is there ſuch an abundant joy ariſing from perſecution upon any account whatever? Surely no, there's no ſuch Encouragement in the Text;
Act. 5. 41. *When men ſhall perſecute you for my ſake, rejoyce, &c.* indeed, if we ſuffer *for Chriſt*, then ſhall we ſuffer *with joy*; ſo the Apoſtles *rejoyſing, that they were counted worthy to ſuffer ſhame*; but what was the ground of this joy? that followeth, *rejoycing that they were counted worthy to ſuffer ſhame for the name of Chriſt*; if Chriſts *name* be *written* upon our ſufferings, then will Chriſts *joy* be *imprinted* upon our Soules, but otherwiſe, a man that ſuffers can expect but litle *comfort* from God in his *heart*, except he firſt have a *warrant* from God in his *hand*; it is not the *bare thorn* that beareth this *Grape* of *joy*.

2. If a man ſuffer without a *call*, it is more then probable, that he is like to ſuffer without a *reward*; that reward of ſuffering is *Gods* gracious *Promiſe*, and *mans* great *Encouragement*; it would be ſad to *endure* the *croſſe*, and yet loſe the *crown*; *Bleſſed are they*

which

which are perſecuted, there is a precious promiſe indeed; yea, but it is made with this reſtriction, with this limitation; *bleſſed are they which are perſecuted for righteouſneſs ſake*; the *bleſſing* of God is in thoſe ſufferings onely, wherein there is a *righteouſneſs* firſt. So the Apoſtle, *if when ye do well ye ſuffer for it, this is acceptable to God*, if God *call* us to this *ſervice*, we may then, and not otherwiſe, expect its *wages*. Mat. 5. 10. 1 Pet. 2. 20.

3. A man that ſuffers without a *call*, is *no Martyr*. We ſay, that which makes a Martyr, is not the *puniſhment*, but the *cauſe*; tis not ſo much *what*, as *for what* we ſuffer; *We have a cloud of Witneſſes* νέφος μαρτύρων, a cloud of *Martyrs*; well, how came they to be Martyrs? the Apoſtle tells us, not by *fancie*, but by *faith*, they ſuffered, as *by*, ſo *for* the faith. Thus ſuffered Saint *John for the word of God, and for the Teſtimony of Jeſus*; the higheſt *Teſtimony* is no *Martyrdom*, except it be the *Teſtimony* of *Jeſus*. It is the *beaſt* that is *ſlain*, not in the *ſhambles*, but, *ad Aras*, at the *Altar*, that dieth a *Sacrifice*; ſo here, it is the *man* that ſuffers, not upon *every* Account, but, *pro Aris*, *for* the *Altar*, that dieth a *Martyr*. Heb. 12. 1. Apoc. 1. 9.

4. A man that ſuffers without a *call*, is an *Uſurper*; Martyrdom is an *Honour*, a *favour*, a *ſpecial priviledge*, which God beſtowes where he pleaſeth; *To you it is given, not onely to beleeve, but alſo to ſuffer*: Priviledges muſt not be *ſnatcht*, but *given*; a man may *invade* a *Priſon* as well as a *Throne*; a man may *uſurp* a *Croſs*, as wel as a *Crown*; *no man takes this honour upon himſelf, but he that is called*; ſurely, as a man may not make himſelfe a *Prieſt*, ſo neither may he make himſelf a *Sacrifice*. *Sacrifices* muſt be *choſen* beaſts, and *Martyrs*, muſt be perſons *ſingled out* by God. Philip. 1. 29. Heb. 5. 4.

5. A man, but eſpecially a *Miniſter*, that ſuffers without a *call* is highly *injurious* to the *Church* of God; *Take heed unto your ſelves*, and *to the flock*; Miniſters, to *ſecure* their *flocks*, muſt, if poſſible, *preſerve themſelves*; Sheepheards may be *driven*, but muſt not *run* away. *I lay down my life for the Sheep*; Chriſt dieth to *ſave* the Sheep, we muſt not dye to *deſtroy* the Sheep; *ye are the light of the World*, if ſo, we muſt not be *theives* to our own *candle* and waſte it, till either it *dye* of it ſelfe, or be *extinguiſht* by ſome unavoidable ſtorme. Act. 20. 28. Joh. 10. 15. Mat. 5. 14.

6. A man that ſuffers without a *call*, is highly *injurious* to *himſelf*, to put even a *Malefactour* to death without a warrant from

Authority, is a kind of *Man-slaughter*; so here, if a man put *himself* upon suffering without his warrant from God, that man is *felo de se*, one that destroyeth himself. Surely, it is not *Sacrifice*, but *Murder*, to offer up an *Isaac*, when God calleth but for a *ram*; we Ministers are to blame, if we Sacrifice our *estates*, our *liberties*, our *lives*, when God requires only the *calves* of our *lips*, our praying and preaching. Our Ministry, estates, and lives, are things *too dear* to be parted with, till *God* require them. I know but *two cases* wherein it is lawfull for a man, especially for a Minister to suffer.

1. Our suffering is warrantable, when we chose rather to *suffer* then to *omit* some *necessary duty* which God requires. God *commands*, *Darius forbids Daniel* to pray; in this case, *Daniel* resolves to suffer; he will be upon his *knees* in his *Chamber*, though by and by he must be in the *Lions den*; rather then omit this great duty to *one God*, he ventures the rage of *two Kings*, *Darius* King of *Men*, and the Lion King of *beasts*. Again, the Jewes forbid the Apostles to preach; yea, but preach they will, whatever followeth. here is our case, should we be commanded not to *pray*, not to *preach*, we must as soon *lose* our *heads* as *hold* our *tongues*; to dye upon this account, were to dye with a Warrant.

Acts 4. 18.

2. Our suffering is warrantable, when we chose rather to *suffer*, then to *commit* a *sin*. So did those three Confessours, *bow down and worship my golden Image*, saith *Nebuchadnezzar*; yea, but that is a sin; in this case we will rather *break* then *bow*; we will rather *sacrifice* our *lives* to *God*, then our *devotion* to an *Image*; we will rather *die Martyrs*, then live *Idolaters*. Now, here is our duty, should *man command* us what *God forbids*, should we be commanded to *adore* an *Image*, a *Relique*, a *Crucifixe*, we must rather *dye* then *sin*. But now, *in Adiaphoris*, in things indifferent, the case is otherwise; as

Dan. 3. 5.

1. If Authority shall command the use of such and such *Ceremonies*, *Garments*, *Gestures*, as are reconcileable with the *word* of God; if a man out of *ignorance*, *humour*, *fancy*, or from a *spirit* of *contradiction* shall refuse these commands, and thereby suffer; I think such a mans suffering will be as far from a *Martyrdom*, as it is from a *Warrant*. Nay more, I am afraid that such a man must *account* to God, why he *disobeyeth* the *Magistrate*, and why he *ruineth himself*. How far the Magistrate may lawfully *impose* indifferent things, I shall not dispute; it is not my present work to consider what

what the *Magistrate* ought to *do*, but when the *Minister* ought to *suffer*.

I confesse, it were to be wished, that there were in most places, more *reverence*, and if possibile, a generall *Uniformity* in the outward worship of God; that one God might be served in one way, as well with *one shoulder* as with *one heart*. Holinesse indeed becomes the house of God, but Reverence must not be excluded. Yet notwithstanding, I am so far from pleading the cause of *superfluous* Rights, and *symbolical* Ceremonies, that I do humbly pray, and thankfully hope, that Authority will be sparing in them; but however, if some Rights and Ceremonies, innocent in this *nature* and *use*, should be commanded, I should rather think it my concernment to *obey*, then *suffer*; I should rather *put on* a sinlesse *garment*, then *put off* my honest *Employment*; being a Minister, I should look upon it, not onely as matter of *choyce*, but as matter of *duty*, rather to be a preacher in a *Surplisse*, then no preacher at all; and my reason is this; it is expresly written; *Wo is me if I preach not the Gospel*, but I do not find it written either in expresse Termes, or necessary Consequence; *Wo is me, if I use such or such a Garment*.

The truth is, things of this nature being not *simply necessary*, it were to be wished on the one hand, that the *Magistrate* out of a respect to tender souls, would not so *severely press* them: but, on the other hand, things of this nature being not *simply unlawfull*, I could wish that the *Minister* out of a due respect to Authority, would not so *stiffely refuse them*. Surely, if the thing be indifferent in its own nature, the Interposal of the Magistrates command, which determines it as to its use, doth rather render it *necessary* then *sinfull*; Necessary, I mean, not as any substantiall part of that *Worship* which I owe to *God*; but as a part of that duty, which, in things lawfull, I owe *Authority*. I might here mind some men, that there is a superstition *Negative* as well as *Positive*; it may be superstition not onely to *impose* some Ceremonies, but to *refuse* them; to place *religion* and *holinesse* in things of *Indifferency*, is superstition one way; to place *irreligion* and *prophaneness* in things of *mere decency*, is superstition another way. It is our concernment to take heed lest we inconsiderately *run* upon that which we first *ruine* our selves to *avoid*. But,

If Authority shall command our *submission* to such or such a form of *Government* in the Church, as is at least agreeable to the word

word of God, I think it is every mans duty rather to obey, then to *ſuffer* for refuſing. It is Gods own expreſſe command; *Obey them that have the rule over you.*

Surely, Government is of Abſolute Neceſſity to a Churches Welfare; if the Church be the *Vineyard* of God, Government is the *fence* that mounds it; now, *break* down your fence, and where's your *Vineyard*? alas, the beaſts of prey *devoure* it: Again, if the Church be the *flock* of Chriſt, Government is the *hurdle* of the Fold; now, pull away the hurdles, and where's your flock; alas! poor ſilly ſheep will *wander*. Now, here hath been the miſery of the Church of *England* for many years; it hath wanted a Government; had we had a ſetled Government, men *durſt* not have vented what *Errours* they pleaſe; had we had a Government, you would not have ſeen the *Buff-coat*, & the *Apron*, but the *Gown* in the *Pulpit*, had we had a Government, you ſhould not have ſeen, *Altare adverſus Altare*, private meetings ſet up in *oppoſition* to Publick; 'tis a mercy that our *Churches* have not been quite *empty*; that our *back ditches* have not drawn our *main ſtream* dry; had we had a Government, we ſhould have had *more Miniſters*, though poſſibly *fewer Preachers*; Its true, no form of Government will ſatisfie *all* parties of men amongſt us; there are ſome that can as little endure the *remedy*, as the *diſeaſe*; but what then? *all* men are not ſatisfied with *Parliaments*, and ſhall we therefore have none? all men are not ſatisfied with *Kings*, but upon that account ſhall we have none? Surely, if to ſatisfie the *luſts*, *pride*, and *ignorance* of a few Perſons, we ſhall leave *Church* and *State* under Confuſion for want of a Government, we ſhall do much like him that *fires* his *Houſe* to *roſt* his *Egs*.

Sirs, it is not my purpoſe to plead for *this* or that form of Government in Church and State; onely thus, little did *England* know what it meant to pull down her *ancient* Government; you well know, Great have been the *diſtractions* in the *ſtate* of *England*, ſince we loſt our *Crown*; ſad have been the *Confuſions* in the *Church* of *England* ſince we loſt our *Mitre*; Surely, to ruine *one* Government, though untowardly managed, and ſet up *none* at all, was *Englands* folly, *Englands* madneſſe, and no wonder, no wonder, if we who *cut off* our *head*, did alſo *loſe* our *Braines*.

That which I would leave with you, is onely this; if you love the *Vineyard* of God, be not angry to ſee ſome *fence* about it; we ſay, *Tyranny* is better then *Anarchy*; it were better to have a fence

of

of *thornes*, though it *prick* our fingers, then *no* fence at all. But, O may the *Bishops* and *Presbyters* of *England* agree as brethren! O may we not *lose* our peace whilest we *dispute* our *power*; let us not *endanger* our *Religion*, whilest we *debate* our *Titles*; O may not the *Church* of *England* be *ruined*, whilest we dispute whether its governour shall be stiled a *Presbyter*, or a *Bishop*! doubtlesse, there should be some *subordination* of Ministers; *whole* Hedges are not made of *stakes*.

3. If Authority shall command us to use such and such *formes* of *prayer*; I mean formes of prayer, against which there can be no exception, unlesse it be because they are formes; if a man shall refuse these formes and thereby suffer, I think 'twere *rashnesse* rather then well grounded *zeal*. I am perswaded there's much to be said for set formes of Prayer; when I am to beg the *same things*, I cannot tell why I may not use the *same words*. I remember I once heard that Reverend and Learned *Bishop*, the *Primate* of *Ireland*, now with God, thus declare his judgment in this particular? Surely, God Almighty is not taken with *variety* of Expressions; But if *his* Authority, because a *Prelate*, will not passe, what shall we say to that of our *Saviour*? a set form of prayer is that which Christ *used himself*, and *taught us*. I cannot look upon the Lords Prayer, barely as a *pattern*, but as a *Prayer* too; it is not onely a form that *must* be *imitated*, but *may*, ἐντῶς, be *used*. Doubtlesse, where there is the *matter* and *form*, the onely *Essentials* of a Prayer, there is a *Prayer*; and where a Prayer is, why should it be a Crime to *use* it? If set formes of Prayer be *unlawfull*, what means Saint *Paul* in the beginning and ending of *all* his Epistles, except that to the *Hebrewes*, to use them?

I am perswaded I might justly plead, if not a *necessity*, yet a great *Covenience* of *publick Liturgies*; and yet, defending onely their *lawfull use*, I am censured. I confesse, to presse the use of set forms of Prayer, *where* this Sermon was delivered, might lately be an Act, though not of *sin*, yet of *Imprudence*. It is notoriously known, that in our *University* Church, the best of formes for severall years was generally laid aside; some *would* not use it, many *durst* not, few *did*, and no wonder, when that *sacred prayer* began by some to be reckoned onely amongst the *Formalities* of the University; but with this difference, some, who would have *voted* down *other Formalities*, endeavoured to *laugh* down *this*; well then, it might indeed

deed be an Act of Imprudence to plead for *any* set form esof Prayer, in that place, where of late, through some mens example and Tyranny, it was grown, if not a *Crime*, yet a *Prejudice* to use the best. But doubtlesse, our banisht University being now restored to *it self*, will also restore that blessed Prayer to its *Pulpit*; for surely, we had not so long wanted our dear *Lords prayer* at Saint *Maries*, had we not also in a great measure wanted our *University*, even at *Oxford*. That, which I shall adde concerning the *Liturgy* of the Church of *England*, will lye in three Particulars;

1 It is Evident, that men, holy, and *learned*, *made* it at first; that men *holy* and learned, do still *approve* and *use* it. This maketh me wonder, that some good men should so much *disown* it. Methinks, on the one hand, were not our Liturgy *good*, Conscientious men durst not *use* and *presse* it; Methinks, on the other hand, were not our Liturgy some way *liable*, conscientious men should not so stiffely *refuse* it. That good men *use* it, is an Argument, that it is without all *Crime*; that good men *refuse* it, is an Argument, that it is not without some *seeming blemish*. Indeed, I shall not undertake so far to justifie *every* particular *phrase*, *expression*, and *passage* in our Liturgy, as to affirm it incapeable of the least amendment. That, which is *gold* indeed, may want a *further refining*; That, which is confessed to be *wheat*, may possibly want a *second winnowing*. There are some few expressions in our Service Book, that possibly might be well reviewed, though, as it is, it may be used *without sin*, yet why should it not be used *without Scruple* too? if a very little Alteration in some few particulars would render it acceptable to *most* opposers, why might it not be *done*? Surely, it were *prudence*, as well as *duty*, to do that out of a tender *respect* to the *Consciences* of *others*, that may be done without the least *violation* of our *own*. I am so much a friend to the *Liturgy* of *England*, that I could wish it a little *reformed* in this or that *particular*, that so, without regret, it might be *used* in *Generall*.

no It were much to be desired, that our publick form of worship might be not onely *without sin*, but *beyond* all *exception*, that it might be, as without *Corruption* in its *body*, so without the least *spot* upon its *face*. *I* could wish it *washt*, but not *worn out*; *altered*, but not *abolished*; we may *paire* the *nail* that is *dirty*, or *scratcheth*, without *cutting* of the *finger*. Yet,

2. *I* dare affirm the whole *body*, *frame*, and *composure* of our publick

Publick Liturgy, to be ſo *innocent* as that it may be uſed without *ſin*. *I* cannot here take its body into pieces, for want of room to lay its diſtinct members one by one. But, in the Generall, *I* dare aſſert, that our formes of *Confeſſion*, *Abſolution*, *Petition*, *Thankſgiving*, *Adminiſtration* of the *Sacraments*, *&c.* are without *ſin*; and moſt of them without, *I* will not ſay, *Cavil*, but *juſt exception*. Nor do *I* think, that the Liturgy of *England*, becauſe, as ſome object, gathered out of a *Popiſh Maſſe* Book, muſt needs upon that account, be charged with *Originall* Sin. But, our preſent diſquiſition is, not to examine, *whence* it came, but *what* it is; if we can prove the *child* to be *legitimate*, let others take pains to find out its *fathers name*; if we can prove the *Jewel*, as to its freedome from ſin, to be *clean* and *orient*, prove who can that it was found upon a *Dunghill*.

3. The publick Liturgy of the Church of *England* is *eſtabliſhed* by *law*. That law, which under God, puts my *bread* into my *mouth*, doth put this *book* into my *hand*; That law, which ſecures my *eſtate* from *men*; commands me this way of *worſhip* to *God*; nay more, that law, which requires the *people* to pay their *Tithes*, requires the *Miniſter* to uſe the *Liturgy*; if the Miniſter refuſe the the one, what if the People ſhould refuſe the other; in caſe of *non payment* of Tithes, we have recourſe to the *law*, and, with *confidence* as well as *Juſtice*, expect *treble* damages; but methinks, it is ſomewhat unreaſonable, that, in *time* of *need*, we ſhould crave *aſſiſtance* from that law, to which, in *point* of *duty*, we deny our *homage*. If it be ſaid, that our Liturgy is *taken* away by law, it will with *better* reaſon be *denied*, then *affirmed*; indeed, it was laid aſide by *violence*, but not diſmiſſed by *Authority*; we ſay, *cujus eſt ponere, ejus eſt tollere*; if ſo, the *Acts* of *ſeverall Parliaments* cannot be rendered Null by an *Ordinance* of *one Junctо*. So then; if the *law* and *Sanction* be ſtill in *force*, why ſhould not the *Liturgy* be ſtill in uſe? do *I* plead for the Liturgy? ſo doth the *law*; what then? why, methinks, *Obedience* ſhould not be charged as *ſin*; *I* ever thought that *ſin* conſiſts in the *Tranſgreſſion*, not in the *Obſervation* of Lawes.

FINIS